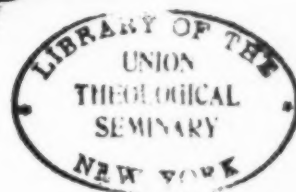


# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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An Article by

PROFESSOR WIEMAN

Right Ways to Justify Religion

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Ambassadors of Ill Will

Third Article in Series

On the Movies

By Fred Eastman

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# The CHRISTIAN CENTURY

January 29, 1930

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## Our Own Visitation Campaign

*Reports from various parts of the country indicate that visitation evangelism has pretty well run the old tabernacle-and-sawdust-trail brand out of existence. Perhaps that is putting it a bit too strong. The tabernacles are still to be found. But the trend, as the business economists like to say, is to the visitation campaign.*

*It is easy to understand why. The visitation campaign is a dignified, effective way of gathering members for the churches at a minimum of cost and with a maximum of permanency. It enlists the efforts of a large part of the participating churches present membership. And, so far as I have heard, it leaves no unpleasant after-effects.*

*Chicago is going to have a visitation campaign this winter. So is Washington.*

*The Christian Century has a visitation campaign all its own and all the time. For that is the way in which most of the new subscriptions are gathered. There have been one or two occasions on which the circulation department of the paper has had recourse to a tabernacle campaign. But that was a long time ago.*

*The circulation that really builds this paper up is that which comes from the good old personal work, one-win-one method. And we have ample evidence that that method is being used, in some part of the country, all the time. Some tried and true reader picks up this issue, let us say, and reads a few pages. "By George, that's a wonderful article by Wieman." Then comes the business of putting through a phone call. "Henry, do you take The Christian Century? Well, you ought to. There's an article in there this week that's worth the price of a three-years' subscription. Let me send in your subscription, won't you?"*

*That is the way in which The Christian Century finds its constantly growing circle of readers. I hope that if you believe in what the paper is trying to do, you will take your share of the visitation responsibility. Every day is a good day to get another Christian Century subscriber!*

THE CHEER LEADER.

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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## EDITORIAL

**T**HOUSANDS of Americans got up before daylight on the morning of January 21 to turn on their radios. With a distinctness equaling that of domestic programs, the voice of the king of England carried through their homes, opening the sessions of the naval disarmament

### Voices Across The Sea

conference in London and exhorting the delegates to the mutual sacrifices by which the purposes of that history-making gathering can be fulfilled. After the king had concluded his brief speech, the Scotch burr of Ramsay MacDonald, the clipped sentences of Mr. Stimson, and the speeches of the other chief delegates to the London conference came clearly across thousands of miles of space to the ears—and minds—of this country. The radio reporting of the disarmament conference, inaugurated with these speeches at the formal opening session, and to be carried on by Mr. William Hard's daily summary of proceedings, clearly marks a new stage in world relations. Perhaps the fact that men are now speaking around the globe to one another has more than a little to do with the fact that they no longer feel it necessary to arm against one another. The radio broadcasting corporations can—and we believe they will—make the London conference an impressive demonstration of the growing solidarity of mankind.

### Disarmament Conference Opens Auspiciously

**A**S the hour for the formal opening of the naval disarmament conference approached there was an apparent increase in the optimism of the participants. Actual contact in London quickly persuaded the delegations that a genuinely mutual good will underlies the whole situation. With this to build on, it is unbelievable that the conference will fail to accomplish important advances in the reduction of naval burdens. Moreover, Mr. Stimson's announcement that the American delegation is prepared to stay in London until real results have been achieved, no matter how long that may take, served to give courage to the fearful. It is as yet too early to know

the basis on which the negotiations will open. The rumors that fill the press are merely rumors; they do not deserve serious discussion. But it is not too early to say with confidence that the London conference has started with the imponderables overwhelmingly in its favor. In fact, the surprising unanimity of spirit which the delegates have shown on first coming together encourages hope for a degree of naval building limitation and reduction which would have seemed altogether impossible a few months ago. If ever the public opinion of mankind had a chance to function with maximum power to foster peace, this is the time. Let Christians pray!

### News of Conference Must Be Read Cautiously

**I**T is too early to form any reliable estimate as to the difficulties ahead of the London conference. That is, in itself, a fact of importance. Readers of the press reports should be on their guard against taking too seriously the accounts of utterances even of significant men before the conference gets down to business. Many trial balloons will be sent up. Many rumors will be launched and many suggestions will be made. The correspondents, able and experienced journalists as they are, are naturally eager to invest with all possible importance the contents of their dispatches, and none wants to be behind another in discerning the outcome before it happens. Many anticipations will be uttered with an air of finality, and prophecy will not always be clearly distinguished from history. Moreover, many of the correspondents represent papers which are already committed to the belief that no good can come from the conference. Editorial opinion in the United States is far more cynical regarding the outcome of the conference than is popular opinion. There appears, also, to be good authority for the statement that Mr. Hoover and his administration are not particularly popular among the Washington correspondents and the London representatives of the leading American papers. They will try to tell the truth about the conference but their interpretation of events as it proceeds will inevitably



itably be colored by their reluctance to see the prestige of the administration enhanced by a successful issue of the conference. Those who want it to fail will see failure indicated in every expression of nationalistic pride or selfishness, every reference to delicate and difficult points in international relationship, every suggestion of a reduction of armament too slight to please some or too drastic to suit others. Those who want it to succeed may find too much ground for assurance in casual and general statements of good will. Let us wait—but wait hopefully.

### Catholic Organ Resents Conspiracy of Silence

**H**OWEVER much interest the pope's encyclical on education may have aroused both in and out of Italy, it seems to have produced no excitement whatever in the Italian press. In only one paper in Rome, aside from the official vatican organ, did it rate as much as half a column of space; none made any editorial mention of it. All except *Il Tevere* confined their treatment of it to a brief news note which was about equivalent to a paragraph in the society column to the effect that our esteemed neighbor, M. Ratti, recently favored his friends with a circular letter expressing his opinions about a number of things. Against this casual treatment of the pope's weighty pronouncement, *L'Osservatore* indignantly and rather justly protests. Whatever degree of authority may be attached to a papal encyclical, it is at least news, and it is impossible to interpret the silence of the secular press otherwise than as the result of a governmentally imposed policy of rejecting, scornfully and without further argument, the pope's claim that the state has no right to exercise authority in matters of education until the church and the family have fully exercised their prior rights. Virtually the same policy of silence was followed in regard to the pope's Christmas eve speech to the cardinals. The organ of the church draws the conclusion that, since the church can expect no cooperation from the state and the secular press, it is the more necessary to develop the activities and papers of the *Azione Cattolica* in order to maintain the position and disseminate the teachings of the church.

### Disciples Come to the Mourners' Bench

**A** CONFERENCE of Disciples editors, held a few weeks ago, brought together men who had not met for fraternal counsel for a long time. In fact, some of them had never met either in convention or assembly or in private conference upon religious themes. They represent groups which are so far detached from each other that they neither cooperate nor take counsel together. Some of them do not call themselves Disciples, but that is no serious point of division, for those who walk (more or less) in the footsteps of Alexander Campbell as "restorers of

primitive Christianity" have never laid claim to any particular name as an exclusive denominational title. It has been an occasion for godly sorrow or unholy mirth, depending on the point of view, that those who have so earnestly preached unity have become divided into several non-cooperating bodies by reason of their divergent opinions as to just how much of the primitive pattern needs to be restored in deference to apostolic precedent. So there are some who abjure the use of organs in public worship; some who, though favoring missions, are opposed to missionary societies; some who consider the organization of Sunday schools an evidence of apostasy; and some who, while approving organs, Sunday schools and societies, have withdrawn support from the United Christian missionary society which is the chief agency of cooperation by those who call themselves Disciples. The present rapprochement on the part of the editors representing these diverse interests is occasioned by the approaching nineteenth centennial of Pentecost, and its immediate objective is the holding of simultaneous communion services in which all these diversities of opinion shall be forgotten in an inclusive fellowship. It is a matter for congratulation. Such an event need not have waited for such an august occasion; nor need the generous impulse exhaust itself in a single act of communion on a specific day, or confine itself to a demonstration of the spiritual unity which still exists among the differing elements of a single religious family. If they can worship together once, why not more than once? If they can commune, why not cooperate? If, in honor of the descent of the Holy Spirit, they can unite, even momentarily, with those who hold erroneous views as to the Holy Spirit's instructions about the use or non-use of organs, missionary societies and Sunday schools, why could they not unite in a still more comprehensive and enduring fellowship? The heartening feature in this case is the editors' expressions of regret, almost of penitence, over their past disharmony.

### After-Thoughts on a New Christmas Custom

**H**AVE readers of *The Christian Century* noticed the references made by our special correspondents to a striking new feature in the Christmas celebrations of the recent holiday season? Writing from all parts of the country, these commentators on the passing scene have noted the effects produced by decorating trees and foliage outside homes with colored electric lights. Such outdoor Christmas displays are not entirely new, but it is evident that they were greatly increased in number and elaborateness during the recent holidays. Indeed, our correspondents speak of community competitions in arranging such decorations, with large prizes offered for the most attractive displays, crowds comparing the various attempts at outdoor decoration, and at least one American city priding itself on having been the most highly illuminated in the land. No one will deny the



effectiveness of Christmas decorations of this sort, nor the additional fillip given to the community Christmas spirit at the sight of vistas of lighted Christmas trees along the streets of our cities. But the sudden appearance of this new custom prompts some questions. Is this a spontaneous development? Or has it been engineered by business interests which have stood to profit by it? The facts have been slowly coming to light as to the part which the electric light industry played in promoting the supposedly spontaneous and national tribute to Mr. Edison. Is this another piece of clever business promotion? Why have so many cities, so widely scattered, taken up with this all at once? Christmas has already suffered so much from commercialization that perhaps it cannot be much more harmed. But we believe that many municipalities, before agreeing to enter on a renewal of this sort of general display next December, will demand assurance that it is not a disguised scheme to fill the coffers of the power companies and lamp manufacturers.

### A Plea for Unlimited Medical Alcohol

**M**EDICAL rum again comes under discussion with the announcement, by a New York state senator, that he will introduce a bill providing for the free and unlimited prescription of alcohol and that, if this is declared unconstitutional, he will urge a measure authorizing the manufacture and distribution of alcohol to physicians by the state. This protest against legal restrictions upon the prescription of alcohol represents undoubtedly a considerable body of medical opinion. The argument against the present control, or attempted control, of medical rum is three-fold: first, that the limit is placed too low; second, that it is an insult to the medical profession to impose upon it any limit whatever; third, that the law involves federal control of the practice of medicine, for which the constitution makes no provision. To which it may be replied: The first argument may perhaps be valid; it is a matter for determination by medical experts. There are some doctors and some hospitals that never use alcohol, and their percentage of successful results does not seem to suffer. Nevertheless, the utility of alcohol and the amount that may usefully be employed in any one case are matters for scientific determination. They may, for all we know to the contrary, need further investigation. The second argument does not make sense when viewed in relation to known facts. There are other acts besides administering unlimited alcohol which are prohibited to physicians. Some operations are "criminal." The law which makes them so might much more justly be resented as an insult to the honor of the profession, if the profession is so sensitive as to regard as an insult the implication that any of its members might conceivably make a wrong use of his skill. Besides, it is a known fact that some physicians sign their liquor prescriptions in blank and sell them

in bulk to bootlegging drug stores. These professional malefactors do not destroy the honor of the medical profession, but they certainly destroy the unanimity of its virtue. What right have the doctors to think that limiting the harm that bad doctors can do is an insult to the good ones? As to the constitutional question, the federal law is not primarily a regulation of the practice of medicine but a special grant of liberty to it. The law prohibits the sale of alcohol. If there is anything unconstitutional about it, it is the exception in favor of a limited amount prescribed by physicians.

### Wisconsin's Experimental College Succeeding

**I**N the opinion of the authorities of the University of Wisconsin, the experimental college which Dr. Alexander Meiklejohn has been conducting on that campus for the past three years must have proved a success. At least, President Glenn Frank has told the legislature of Wisconsin that the plan of the experimental college has been so successful that he recommends its extension to the entire university. The legislature has passed the recommendation on to the people of the state. Dr. Meiklejohn's experiment is too well known to require detailed description. Briefly, he has put the student, during the first two years of his course, in intimate personal contact with a faculty member, who acts more as adviser than pedagogue. Under the general guidance of this adviser the student has concentrated on the study of some particular phase of knowledge, such as the civilization of Athens in the fifth century B. C. There have been no set classes, no examinations, no periodic quizzes. But the stimulus of the personal relation between professor and student has proved sufficient to insure a high standard of study, together with an unusual development of the student's initiative. Dr. Frank claims, in his report, that students in the experimental college have been so stimulated under the application of its methods that a gain of from five to fifteen years in the intellectual life of the average student has been registered. The college, in other words, fosters intellectual maturity as traditional classroom methods of instruction do not. If the Wisconsin authorities have their way, 40 per cent of all the time spent by every student at the university will be spent under conditions like those now obtaining in the experimental college.

### Where the Testimonials Come From

**T**HE late—journalistically speaking—Mr. "Red" Grange has been telling the newspaper-reading public of his rise to fame and fortune. In the chronicle of his career he does not omit reference to the halcyon days when, under the tutelage of the entertaining Mr. "Cash-and-Carry" Pyle, he was signing testimonials for such commodities as cared to meet

his price. But if any reader believes that the testimonial-for-revenue-only business is a thing of the past, belonging to the bad old days before the advertising associations adopted the fancy codes of ethics that they now point to with such pride, or that it is confined only to athletes, actors, artists' models and other commercially-minded persons, a perusal of the following letter should prove enlightening. The letter was sent out from a press agent's office in New York early in January. "Gentlemen," it begins, "As you have probably read in the news columns of the New York Times last Sunday, Frank Ernest Nicholson will lead an expedition to New Mexico for the exploration of the Carlsbad cave, which scientists assume was formed 60 million years ago. . . . I am authorized on behalf of the expedition to offer a publicity and advertising tie-up with one or more of your clients, whose products might be utilized in connection with the expedition. Mr. Nicholson and his associates will sign testimonials, and Mr. Nicholson will be glad to appear on any radio program that you might have in mind." And so on. This sort of thing, it is rumored, plagued the departure of the Byrd expedition, and had much to do with the resignation of a business manager whose endorsements began to appear frequently in the advertising pages. It is one reason why discriminating readers pay little attention to some of the most expensive advertisements being printed these days.

### A Church Describes the Preacher It Wants

**P**REACHERS can usually tell, if asked, what kind of church they want, but congregations are not often so articulate in giving the plans and specifications of the kind of preacher they desire as was the official board of a Disciples church in the south which recently announced a vacancy in its pulpit and invited applications in the following terms:

Must be educated, not merely schooled, but a man who can fit into the cultural background and share cultural leadership in an old community that keeps abreast of modern thought. Must be in love with the religion of Jesus Christ and his own calling. Must be liberal in his attitude—this pulpit has always been free—and must be honest. The gift of sympathy is imperative. No ku kluxer need apply, and no Catholic baiter. Likewise no preacher who substitutes the eighteenth amendment for the Christian religion, or who dabbles in politics, in the pulpit or out. Hurrah men and stunters are also not wanted, nor sensation-mongers. This church, while by no means perfect, has always tried to fill a need in the life of its communicants, and the community, and it wants a shepherd—a spiritual leader and not a politician or a Kiwanis cheer leader. It wants a man who can go where grief is, who can pray by a sick bed, and who can put love and sympathy behind those who falter. It's a big bill, we admit, but preachers were once all this and did all this. The young fellow who can meet these requirements even measurably has a home awaiting him in a community old, kind, tolerant and beautiful, in which good people are in the majority. The salary is not so much—\$2,000 a year and parsonage—but there's heaps of love here. We go a long way, even with money, if the preacher is right.

The specifications are not quite ideal. The warnings against politics and the eighteenth amendment are ominous. They suggest that some influential members may be sensitive about some things that perhaps need attention. Still, the place seems attractive, in comparison with some in which the preacher is expected to impersonate a jazz band and be a sanctified side-show barker.

### Anhedonia and Pentecost

**T**HE high priest of modern soul-diagnosis has spoken what may prove to be his final word to a generation that has learned to regard his utterances with an almost religious awe. In a book of only 130 pages, well entitled "The Discomfort of Civilization," Dr. Sigmund Freud sums up the conclusions of a long life spent in analyzing the subconscious thoughts and deepest motives of the people who compose contemporary society. The New York Times, in an extended report of the book's appearance, summarizes its content by saying that Professor Freud "dissects modern civilization only to question at the end whether all its strivings and achievements are worth the trouble they cost. Their blessings, he finds, are counterbalanced by the harm they do to the mind and heart of mankind. He questions whether the whole human race has not grown neurotic under cultural influences, and, in fact, whether civilization itself is not a 'community neurosis.'"

Perhaps the tenor of Freud's valedictory can best be suggested by quoting directly a sentence or two from it:

Conscience makes cowards of modern men, who may not satisfy their instincts because that inner voice revolts against the robust and naive existence such as would allow them to live untroubled by neuroses. They have conquered nature, but not achieved happiness. To bear the sorrows and disappointments of life they must have palliatives and diversions, such as work and science; substitute satisfactions such as art and narcotics.

And again:

A fateful question for mankind seems to be if and in what measure cultural development will master the human instinct for aggression and self-annihilation. Our epoch is worthy of special interest in this sense. Men have brought mastery over nature to such a degree that with its help they can easily extirpate each other to the last man. Men know that; hence their present unrest, unhappiness and fear.

In large measure, we are convinced, the general conclusions reached by the disillusioned Viennese psychoanalyst are in agreement with the mood of a considerable and influential portion of the American public. The basis of scientific research on which Freud founds his conclusions may be different from the trial-and-error method by which many Americans have come to their present temper. But the resulting disillusion and dissatisfaction is essentially the same. It is the ancient cry of Quothleth, multiplied by the amplifiers of modern civilization.

Calm study of current American life is likely to lead to the conviction that there is in it no more disturbing characteristic than the increasing unrest and world weariness which is accompanying an increase in leisure and income. From its beginning, the orthodox labor movement in this country has concerned itself in securing higher wages and shorter hours for workers, on the theory that, with higher wages and shorter hours the worker would come into possession of a more satisfying life. But experience is proving that no such result assuredly follows the attaining of these ends. Indeed, thousands have made the dismal discovery that an increase in leisure served mainly to reveal the appalling shallowness of their own mental and spiritual resources.

It is when viewed in this light that the garish futility of our commercialized amusements most clearly appears. Professor Eastman is presenting in these pages, from week to week, a series of exceedingly well documented articles pointing out the social illth—to use Carlyle's word—being wrought by the movies. But to the discerning beholder the saddest fact about the movies is not the contents of the pictures, but the contents of the attendants. These millions of people who go and go and go to the movies, not because they especially enjoy going, and certainly not from any expectation of cultural reward, but in multitudes of cases simply because they can't think of anything better to do—these vapid audiences are the real tragedy of the movies. And the sudden prosperity which has descended on purveyors of every sort of commercialized amusement bears eloquent testimony to the demand for "palliatives and diversions." Dr. Niebuhr once wrote, in this paper, that "We Are Driven" by the remorseless economic pressure of our time. But thousands of Americans are equally driven by the terror of empty hours. And this latter form of spiritual exhaustion can have no cure save a spiritual cure.

A few nights ago the writer of these lines, in an effort to keep a somewhat complicated travel schedule, had occasion to ride for thirty or forty miles across a part of the state of New York in the automobile of a young business man. In the intimacy of the closed car, the driver began to talk of his home, his varied interests, his social experiences. He told, with enthusiasm, of the discovery which he and his wife had made of the satisfaction to be derived from spending evenings at home reading. "We've come to the point," he said, "where we've just about exhausted the ways of having a good time. There's a crowd of us have played around together for years—gone to the theater together, gone on outings together, played cards together, danced together. All that sort of thing. The other night we were over at the home of one of the group. We started playing bridge, but after a couple of hands of that everybody had had enough. Then somebody turned on the radio, and we danced through a couple of numbers. And then we just sat and looked at each other until finally

Bill, who was the host, said, 'What the — shall we do now?'"

That bewildered question correctly represents the mood of thousands of Americans. In particular it represents, we are convinced, the mood of the generation which is at present moving into positions of responsibility. The men and women of this generation have established their homes; they are rapidly finding their places in the business world and in society; they have left behind the easy emotional effervescence of youth; they have yet to achieve the contentment or the resignation of age. In the meanwhile they ask, when terrifying leisure descends upon them, "What shall we do now?"

Here is the real opportunity for a pentecostal gospel, provided the church has any such gospel to give. To talk about producing in this country a pentecostal experience because of the state of the calendar, or because of the solemn resolutions of ecclesiastical organizations, is futile. But if the churches can appreciate how generally the sense of anhedonia which marked the Græco-Roman world of the first century characterizes today's life, they will find in that condition the need and opportunity for a spiritual stirring of mighty proportions. Pentecost came to the Græco-Roman world—"Parthians and Medes and Elamites, and the dwellers in Mesopotamia" and all the rest—as release from intolerable world weariness. It is in the same form that it must come to our present world, if it is to come at all.

Penetrate to the inner reserves of contemporary men and women and they will, in most cases, admit that their lives need new interests, new direction, new poles. A pentecost can supply all these things. But vapid talk about bygone spiritual experiences, couched in an outworn and hopelessly depreciated religious vocabulary, will produce no pentecosts. Perhaps the only way in which to produce a pentecostal result among these spiritually-exhausted people who supply the present opportunity is by saying nothing about Pentecost at all. After all, Pentecost—with a capital "P"—happened 1900 years ago, and what the people who have fallen victims to the prevalent world weariness know they need is not something to look back to, but something to look forward to. Release by the offering of a new and absorbing allegiance—this is the essential pentecostal effort which can give meaning to this period of renewed church activity.

Of course, the question immediately arises as to whether the church has a gospel sufficiently daring, sufficiently adventurous, sufficiently difficult to insure, with its acceptance, this release. A petty gospel, concerned with minutiae of ecclesiastical order that can excite only the antiquarian or medieval mind, and content to allow its followers to live on a basis of compromise and conformity with this society from which they so desperately need release—such a gospel has nothing pentecostal in it. Pentecost can be brought to today's men and women only by confronting them with a faith and a practice so radically dif-



ferent from that of the rest of mankind that, by embracing, the disillusioned and surfeited victims of our modern exhaustion are lifted out of themselves. Have our churches such a gospel?

## The Referee Has Decided!

The Christian Century counters Dr. Frederick Lynch's query. Is the Protestant Episcopal Church a Protestant Church; with an editorial entitled Is the Protestant Episcopal Church a Christian Church? There are several paragraphs in the article that tempt to rejoinder. But our own feeling is that when Christian people reach the stage of quarrelling over subjects pertaining to unity it is better to stop talking about such subjects. On the whole, much as we respect The Christian Century, we rather prefer Almighty God as referee on the subject that our contemporary raises. The Holy Spirit gradually rights the wrongs that creep into the church. He must be the ultimate authority on what should be the attitude of the church toward any issue.

If the Protestant Episcopal church is wrong in her attitude toward other bodies organized as "churches," we can only wait until he shows us the fact. Our Protestant critics start with the position that they are right; consequently the Episcopal church is wrong. Well, be it so. We are sincere in saying that Almighty God must be the referee. Until he rules against us we must hold to the position which we have *seemed* to learn from him. He knows that the church is sincere in desiring the unity of the church. If the policy of this church in seeking that unity has "left in the minds of non-Episcopal churchmen the feeling that the whole project lacked fundamental sincerity, that it was a strategy intended finally to bring the non-Episcopal bodies into the Episcopal communion by their acceptance of the historic episcopate, or at least to explore the possibilities of so doing," as The Christian Century alleges, may he overrule our bad motives and purify our intentions! We cannot cease to work for unity, since he has revealed to us that the unity of the church is his will. If the Protestant churches and their spokesmen see in our efforts only bad motives and wicked policies, they, or we, are wrong. No doubt God will judge us both in his own time.—*Editorial in THE LIVING CHURCH.*

**T**HE above editorial from the leading exponent of the Anglo-catholic position in the Protestant Episcopal church is to be deplored from every point of view. On its face it seems to be a petulant notice to other Christians that the Episcopal position is not open to discussion. It charges that Protestants "start with the assumption that they are right; consequently the Episcopal church is wrong." Yet a more palpable confession of this same assumption by Episcopalians could hardly be made than in the words used by our esteemed neighbor.

If ever the discussion of a religious question was entered upon in the spirit of truth-seeking and with an open mind it is the current effort to get at the issue which seems to hold Protestant Episcopalians and other Protestant churches apart. So far as The Christian Century has taken part in the discussion editorially, only one purpose has actuated us, namely, to open up the question from a more promising angle than that from which the conventional approach has been made in the past. We have raised the issue in terms in which it has never been faced before, neither by Anglicans nor by the non-Episcopal churches.

No one should be surprised that the newer formulation of the issue meets with random and irrelevant reactions from both sides. Some of these reactions were exhibited in the last issue of The Christian Century. Most of them were chiefly characterized by complete failure to grasp the issue in the new form in which it has been raised. In the more than four pages of comments by our readers there is hardly a gleam of understanding of the thesis under which we are now attempting to explore the ecclesiastical situation. But all these irrelevant and in some instances heated comments are wholesome. They make for a clearing of the air and the preparation of our minds for a fair dealing with the issue.

It is pretty hard for any denominational consciousness to consent to a public discussion of its own position. As an indoor exercise every denomination indulges in it without restraint. But when an undenominational journal of opinion, or an interdenominational fellowship like the Christian Unity league, seeks to bring that indoor discussion out into the open, and actually takes a hand in it, it requires considerable grace on the part of the denominational mind to allow the discussion to continue. A denomination is sacrosanct. Its doctrines and practices are its own affair. The raising of any fundamental question outside its own circle, concerning its doctrines and practices, at once subjects the spokesman of such a question to the suspicion that he is actuated by some animus, some ulterior purpose.

There are occasions, it is true, when the denominations will consent to a certain kind of discussion of their differences. These are occasions—like the World conference on faith and order—which are elaborately and gravely prepared for, and which are so hedged about with rules of procedure and an agreed-upon agenda, and so charged with an atmosphere of super-courtesy and felicitation, that the real issues never emerge. Such attempts at rapprochement have not been wholly fruitless, but they are increasingly disappointing to the mind of present-day churchmanship. It is felt that the sin of a divided church should no longer find refuge behind the untuous formalities with which such conferences are hedged about.

For many years The Christian Century, with definite awareness of what it was doing, has been working on the other line. Taking occasion of any event occurring within any denomination, it has exercised its free journalistic prerogative to discuss in the hearing of tens of thousands of Christian leaders of all denominations the bearing of that event upon the general cause of Christianity. At first, our discussions were answered with violent resentment by representatives of the denomination concerned. If it was a Baptist event, we were charged with "having it in" for the Baptists. If it was a Presbyterian event, we were heatedly asked why we so hated the Presbyterian church! If it was a Disciples event, the editor, who is himself a Disciple, was charged by

his brethren with being a renegade and a traitor! If it was a Methodist event, the managing editor, who is a Methodist, in addition to receiving abusive letters was threatened with petty ecclesiastical discipline. If it was an Episcopalian event we received bundles of letters filled with expressions of contempt for our ignorance of church history and our utter lack of capacity to grasp the truth which justifies Anglican practices.

To this large body of hostile and abusive and contemptuous reaction *The Christian Century* was never indifferent. Such letters were never tossed callously into the wastebasket. A few of them were published in our columns—not in a spirit of bravado, but for the definite purpose of draining off from the denominational self-consciousness the suspicion and animus which had accumulated there under the long cherished presumption that a denomination is too sacred for its affairs to be discussed except by those who are on the inside. This vehement denominational reaction to a journal which has no denominational connection, was, it was felt, a defense reaction, and our task in relation to it was two-fold: first, to exhibit it publicly, and second, to keep on in our chosen path until the injustice of all these charges of partisan animus would become self-evident.

The *Christian Century* desired above all things that its sincere and earnest purpose to advance the cause of Christ and the Christian church might be recognized by its public. But such a recognition could not be commanded; it had to be earned. We do not yet claim that we have earned it, nor will that claim ever be put forward. But we have passed definitely out of the earlier phase. The discussion of denominational doctrines and practices in these pages, in the fullest freedom, is now pretty generally accepted, especially by those readers who have been companying with us over a space of years. Recent subscribers are likely to be shocked by our unapologetic way of interpreting denominational events and affairs. But older subscribers, while allowing us an ample margin in which to make mistakes, indicate by tokens both numerous and hearty that they discern in our pages a constructive purpose so comprehensive and withal so loyal to the church and its divine Head, that they no longer react with charges of partisanship.

This statement and review is made as a background for an expression of our profound regret that our neighbor, the *Living Church*, declines to discuss the problem of the relation of the Episcopal church to other Christian churches. The exchange of views was begun by the *Living Church*. Its editor and itself represent the most potent agency in the American Episcopal church in all matters pertaining to the doctrine and practice of that communion. For Mr. Morehouse to characterize as "quarreling" what has taken place in his paper and ours up to date, is simply a reflection of that state of mind which *The Christian Century* has succeeded in dispelling in the great body of its readers over a long period of years. We heart-

ily bear our testimony that we have detected no note of quarreling in the pages of the *Living Church*. And we ask our readers whether the term justly applies to our earnest attempt to establish fundamentally Christian relationships between the Episcopal communion and other communions.

The *Christian Century* has asked one question, and one question only. We have asked how the Christian conscience of Episcopalians can justify practices which are contrary to the mind and will of Christ?

Christ receives non-Episcopalians at his table. How can the Episcopal church justify a practice which discriminates among those whom Christ receives?

Christ accepts and blesses the ministries of non-Episcopal churches. How can the Episcopal church justify its claim of holding a monopoly on priestly functions when, indisputably, these functions are truly and validly performed by other than episcopally ordained clergy?

Christ dwells in and works through Methodist, Congregational, Presbyterian, and other non-Episcopal churches. They are members of his body—divided members, to their shame, but still members, as truly as the Anglican or Roman churches are members of his body. How can the Episcopal church refuse to treat them as members of the body of Christ?

Does the Episcopal church assume the right to exercise prerogatives which are superior to those exercised by Christ?

We believe that American Christianity will expect the Episcopal communion to meet this question. Indeed, it cannot be doubted that the conscience of the Episcopal church itself will demand that the question be met. To withdraw from the field with virtuous words about "quarreling" on one's lips, and with unctuous appeal to the Holy Spirit as "the ultimate authority" will be characterized by the disrespectful as pusillanimous. Of course "Almighty God must be the referee," as the *Living Church* says. But the decision of the referee has already been made. It has been heard throughout Christendom. Mr. Morehouse has heard it. He will not dispute the divine decision. Our question is, Will the Episcopal church accept the decision of the divine referee? If not, what reason will it give for not doing so?

## The Ice Cream

### A Parable of Safed the Sage

IN THE summer I dwell in mine own Cottage, and my children and their children abide in their own Cottages nigh unto me. And the children of various ages move in particular groups through the woods and about the little lake, and every day toward the close of the afternoon they gather in front of my Cottage for a swim. And after they swim, they all come unto the door and get Cookies.

And two of my younger grandchildren, even the small son of one of my sons, who hath another name

but whom we call Pete, and the Little Sister of the Daughter of the Daughter of Keturah, who hath red hair and whom we call Sammy, spake unto me, saying, Grandpa, art thou to have Ice Cream for supper?

And I said, Yes, my dears.

Then the Little Sister of the Daughter of the Daughter of Keturah said, We are to have no Ice Cream at our house tonight.

And the small son of my son said, I am quite sure that we have none at our house tonight.

And I said, Am I to infer that an invitation would be welcome?

And they said, We both like Ice Cream.

And I said, The Honour of your presence is requested immediately after supper to eat Ice Cream. And my only regret is that the Ice Cream hath already been procured and there may not be quite as much of it as there would have been if I had known earlier that I was to have Guests.

And the Little Sister of the Daughter of the Daughter of Keturah said, Grandpa, we do not care how much Ice Cream there is, just so there is enough.

And I thought that was a very wise word which the little damsel had spoken. And they came, and there was enough both of the Ice Cream and of the Cake.

And I said, Oh, my God, I thank Thee for giving me small children to educate me. For I should not have thought of saying it after that fashion, but I think that is the way I feel. I want Life, and I do not care how much of it I have, just so there is enough. And I want Friendship and Love, and I do not care how much, just so there is enough.

And after we had eaten I sate me down at my Typewriter and began to write. And the children said, Grandpa, what art thou writing?

And I said, I have learned something, and I am writing it down for the instruction of other men. And I think I shall get enough out of it so that I can afford Ice Cream tomorrow night.

And they said, May we come again tomorrow night?

And I said, Yea, verily; and bring the others. I do not care how many grandchildren I have, just so there are enough.

## VERSE

### *The Gardener*

THEY thought the man a gardener —  
So may He prove to be.  
My soul has need of tending;  
Who knows it, more than He?

I shall not irk the weeding,  
The pruning, or the care,  
If He should find soil worthy  
To plant some flowers there.

Too long I have been desert,  
Too long I gave no shade.  
Lord, let some beauty justify  
The garden you have made!

ELINOR LENNEN

### *Lamp-Quieted Room*

COME in from the dizzily-lighted streets  
Where cripples drag their tortured limbs,  
Where crowds lunge and the lake wind beats  
Turbulent, demonic hymns.

Come in from the festive avenue,  
Lined with shops for the arrogant rich,  
With gowns and furs on sumptuous view  
Which the shrunken hands of the workers stitch.

Come to this room, lamp-quieted,  
Carpet-softened and remote.  
Hearts that too long have rioted  
Shall strike a benediction note.

LUCIA TRENT.

### *Harbors*

I THINK of harbors when the day is done  
And clouds of silver fret the tawny west;  
Bee to the hive, bird to the hidden nest,  
Heart to its home, and vessels one by one  
Quick to the waiting quay; while ships of gray  
With wind-torn sails, and great boats dark as night  
Move quietly and round the harbor light  
To drop their anchors in the friendly bay.

I think of harbors peaceful in the sun  
When old folk pass with hair as white as wool,  
Knowing a perilous voyage is almost done,  
Knowing they seek a harbor beautiful  
Where they shall lay aside life's clumsy oar.  
Nor wind nor wave shall hurt them any more.

JOHN RICHARD MORELAND.

### *The Fountain*

LONG since, I sought a rule by which to live.  
Shall I, from my frail vessel, give and give,  
Draining my soul and body of delight,  
Spendthrift of virtue—lost and emptied quite?  
Grows a deep thirst, with none to satisfy,  
As greedy lips drain this poor chalice dry!

The fountain answered, flinging wide in play  
Its gracious rain, its laughing, wind-blown spray.  
That glittering arc, earth's base attraction spurning,  
That bended silver bow, to earth returning,  
Makes the just balance of creation plain—  
Who freely gives his all, receives as much again!

ELAINE GOODALE EASTMAN.



# Right Ways to Justify Religion

By Henry Nelson Wieman

**I**N RESPONSE to queries concerning an article that appeared in this journal under the title, "Wrong Ways to Justify Religion," let us boil it down to two statements: (1) The only way to distinguish between truth and error in either religion or science is by the scientific method. (2) But even this method is not infallible; therefore, those beliefs based on evidence gained through it must be held subject to modification in the light of further evidence.

## *Scientific Knowledge Always Tentative*

The words "tentative and experimental" were intended to mean just this and nothing more—namely, holding every belief subject to modification or even discarding, as further evidence may dictate. A man must have beliefs, which mean expectations and anticipations. He must have such in order to live or act at all, whether in scientific or religious matters. But our beliefs must not be held in such a way that we are unable to change them or discard them for others when further findings point that way. This is just as true of our most sacred religious beliefs as it is of the best established scientific beliefs. However, many beliefs based on naive experience are more stable and secure than any scientific beliefs ever are or, perhaps, ever can be. Religion, as we shall show later, draws its most distinctive beliefs from naive experience.

No scientist who is a genuine investigator ever pretends to "know" in any other sense than in this tentative and experimental way. There are, to be sure, arm-chair scientists who merely popularize the findings of the investigators. They sometimes assume a dogmatic air. But the men who actually make the findings are never sure that further evidence will not lead them to modify or even discard their present views. The writer has talked with such and knows that this is their attitude about their own work.

Defenders of religion are often more dogmatic about the findings of science than the scientists from whom they get their information. If these scientists were under the conviction that the whole worth of their science depended on the infallibility of what they think they have discovered, they would give up in despair. But they know that the worth of science does not depend on any such assumption of certainty. On the contrary, they know that the worth of science depends precisely on *not* assuming any such rôle of dogmatic finality in any matter of scientific knowledge. So also the vitality and power of religion depends on not assuming infallibility either with respect to beliefs taken over from science or with respect to beliefs developed by religion itself.

## *What Is Scientific Method?*

What is this scientific method which is not infallible but is the most reliable method we have for get-

ting knowledge of any sort, either within the bounds of the several sciences or in matters of religious concern? Every different science has developed a different technique; therefore, it cannot be identified with any one of these techniques. Some of these techniques are far more complicated than others. But the essential principle of the scientific method is very simple. It consists in observing, under whatever controls are necessary, what consequences follow what conditions. When we are able to predict what the consequences will be as soon as the conditions are stated or observed, we have achieved knowledge by way of the scientific method. Such knowledge is not called scientific unless it has to do with matters that are investigated by physics or biology or psychology or the like, and has been tested by the special technique of that particular science. But most of the knowledge by which we live hour by hour is not scientific in that sense. Nevertheless it is achieved by this simple and everyday form of the scientific method.

For example, how do I know that this is water before me? I can find out only by the scientific method. That means that I must touch it with my hands and observe the consequences. I may heat it and observe the consequences—steam; cool it—ice. Of course, in regard to such familiar objects we have from infancy made such observations or been told of them, so that at a glance we know, tentatively and experimentally. But our knowledge is reliable only if it is based on the scientific method.

## *Scientific Method in Religion*

How do I know that Jesus should be followed rather than Nero or Herod? By observing the consequences that issue from Jesus' way of life. How do I know whether the spirit of Christ really dwelt in Paul? Only by observing the consequences in his way of living. I have known men who said, "Christ dwelleth in me," and gave every evidence that they had a wonderful inner experience. They also stole chickens, got drunk and were renegades. Spanish inquisitors, with their faces shining with the glory-light of an inner experience, have butchered their fellow men and burned them at the stake, and thanked God they were permitted thus to serve him. Following is a description of an actual instance. Experienced judges can give many others like it. It is the case of a criminal who had this inner experience.

"He could be induced to exhibit no species of remorse, and, to the obvious anger of the judge himself, stated that he had only done his duty as a Christian in preventing this wealth from coming into the hands of an ungodly man, who would have spent it in the service of the flesh and of the devil. Sternly reprimanded by the judge, he made the final statement that at that very moment he was conscious of

his Lord's presence in the dock at his side, whispering to him, 'Well done, thou good and faithful servant.' In this frame of conscience, and with a glowing countenance, he was hurried away to penal servitude."\*

Jesus himself was very careful to make plain that the only reliable method of getting knowledge about religious matters was by the scientific method. He warned his disciples against trusting to their inner experience, i.e., merely the way they felt about it. He said: "By their fruits shall ye know them." Now, "fruits" is simply a beautiful way of referring to consequences. When we are able to predict what conditions will yield what consequences, we have the only kind of knowledge that is possible. And the only way to get that knowledge is by making the necessary observations. For certain kinds of knowledge this requires a most elaborate technique. For other kinds it does not.

This scientific method should not be confused with what is popularly understood as the "pragmatic method"—"it is true if it works." The term "works" is altogether too vague. As expounded by William James and F. C. S. Schiller it is indefensible as a way to truth. But when narrowed down, as Dewey narrows it, to the prediction of consequences issuing from specified conditions, it becomes not "pragmatism," but the scientific method.

#### *What Underlies Tradition?*

It has been suggested that we get our knowledge of values by some other method than this. One critic intimates that the Negro who rushed into a burning building to save the lives of a number of women, knew that "sacrificial effort" was better than "safety first," but did not get his knowledge by observation of consequences. Then how *did* he find out? The chances are he never found out for himself at all but acted as he did because of the habits developed in him by the traditions under which he was reared, which, of course, is altogether right and proper. But if those traditions are justified, they are based upon many centuries of the observation of consequences which flow from this kind of behavior.

In the moment of crisis one cannot make observations of the consequences that issue from certain kinds of behavior. He must have done this beforehand. In the crisis he will act according to some code of honor or dishonor. Either that code has been established in the light of observation of consequences or it has not. If it has not been established in the light of consequences, either through his own observations or those of his predecessors, it will likely be a very bad one and his behavior in this critical hour will be dishonorable. There is no other way of discovering what is morally good or morally bad save Jesus' method of observing the consequence or, as he called them, "the fruits."

The same applies to all knowledge of religious objects. Religion is man's endeavor to reach the supreme good by conforming his life to that upon which he is ultimately dependent for its attainment. The second half of this definition is just as indispensable as the first. To seek the supreme good—or most satisfying life, or greatest totality of compatible goods, or however you wish to state it—is not religion. It becomes religion only when we seek it by way of conforming our lives to that upon which we believe ourselves to be dependent for its attainment. This is just as true of Buddhism or Jainism as of any other. The chief object of religious concern, so far as it has to do with knowledge, is to get reliable knowledge concerning this Determiner of Destiny.

#### *How Can We Find Out?*

Let us state what we believe this Determiner of Destiny to be and the method by which this knowledge is attained.

Observation of the conditions and consequences of the ever repeated attempts of men throughout the ages to find the good life which is supremely good seems to make one fact plain. This supreme good can be attained only as men share their experiences, their visions, their techniques, their materials, their insights, their discoveries. Only through cooperation and good will, through the stimulating interchange of ideas and inventions, and through deep community of heart and mind, does the greatest possible good slowly dawn. But when men conform their lives to this condition, or in so far as they do, they find their steps upon that path which leads to higher ground.

Here, then, we have an objective fact. Here is a certain structure of reality. Very plainly it is not a projection of human desires, for men do not natively desire this communal good. Rather they seek and desire competitive, exclusive, individualistic goods, unless they have been disciplined by bitter experience or enlightened by great wisdom. Even then, in great part they do not. Until the ordinary human heart is radically transformed it seeks and desires a good only in proportion as it enables the individual to surpass others. I consider myself blessed in health only as I have more health than others, or in wealth only when it is more than certain associates, or in skill only as it lifts me above the average. I want my nation to surpass other nations and my face—if I prize beauty at all—to be fairer than other faces. If my face is not fairer than at least some others, I persuade myself that beauty is not important after all, which is simply another way of revealing this frailty of the human heart. The only point we are trying to make is to show that this community of life is not projection of natural human desire. On the contrary, it is a stern condition superimposed upon the human will and human desire. Man is not free to change it. He cannot change it. All he can do is to conform his life to it or refuse to do so. It is that structure of reality

\*Quoted by R. B. Perry, in "General Theory of Value," p. 102.

upon which he is ultimately dependent for the greatest good and to which he must conform his life in order to attain it.

### *Objective Facts*

This structure of reality, this objective fact, towers over us, implacable, unchangeable, so far as we can see, eternal. It is not merely a physical fact, although there is a physical element in it. It is not merely a biological fact, although there is a biological element in it. It is not merely a psychological nor a sociological fact, although fragments of it are perceptible within the scope of each of these sciences.

What then are those materials of experience to which religion has turned and in which it has brought to light this tremendous fact, this eternal and unchangeable structure of reality? (We have not forgotten that this belief is tentative and experimental.) The materials of experience in which this fact has been found have not been those abstract features of experience which concern physics, nor those slightly richer materials which concern biology, nor psychology nor sociology, for the several realms of experience investigated by these several sciences give us only fragments of the total fact, and from these fragments we could never have pieced together the total picture, for not even all the fragments are there.

What, then, is that realm of experience to which religion has turned? It might be called naive experience to distinguish it from those abstract and artificially segregated realms of experience which the several sciences take as their special fields of investigation. It is the reaction of the total personality to the total impingement of the world, when untrammelled by any of the specialized techniques of the several arts and sciences. For it is not only the sciences which cut us off from naive experience; it is also the techniques of efficiency which are imposed upon us by the practical arts, such as selling sugar and winning votes and buying the most profitable bonds and playing the stock market and learning how to swim. All of these special techniques, whether of the sciences or the practical arts, always slice off a certain portion from the concrete fulness of naive experience and constrain us to focus our attention upon this artificial slice in order to get certain specialized results, which results are really worthless if kept segregated from the total movement of life.

### *As a Child, But Not Childish*

A man must become as a little child in order to have access to this naive experience in which religion discovers the structure of reality imposed upon man and determining his destiny for good or ill according as he conforms to it or not. To become as a little child does not mean to be childish. It does not mean to be ignorant or inexperienced. Indeed, it does not mean to be a child at all, for a child is not equipped to discover in naive experience this fact about community which we wish to know. To become as a little

child means only to have that innocence and naivete of mind which is not artificially cramped and twisted so as to see only those features of experience which fall within the purview of some special technique, whether it be a science such as chemistry, or an art like baking bread, or any other specialized art which is narrowly focused on some single function of life and not on life as a whole.

If we are going to find in this naive experience the religious object which we are seeking, we must have that discipline, acumen and accumulated mass of observations which can only come with age. While we must have the naivete of a child, we must have the ripened experience which only age can bring. This combination is very rare and difficult. Hence knowledge concerning God and all the great concerns of religion must ever wait upon those saints and sages who somehow do combine these two requirements for religious insight. Here again it is a matter of observing conditions and consequences; but neither the conditions nor consequences can be discerned save through the eyes of innocence. We must see things in the concrete.

### *The Naivete of Jesus*

Of all the naive minds of history there have been none so naive as that of Jesus. Says Whitehead of Jesus: "His sayings are actions and not adjustments of concepts. He speaks in the lowest abstractions that language is capable of, if it is to be language at all and not the fact itself. In the sermon on the mount, and in the parables, there is no reasoning about the facts. They are seen with immeasurable innocence."

This is the experience which yields religious insight. It is the simple, wide-eyed vision which exposes the total sensitivity of the mind to the concrete world before it has been cut up and put into the several compartments which are appropriate to the specialized techniques.

Here is a strange thing about the humanists. We are thinking of those humanists who have no use for the idea of God. They constantly reiterate an assertion which inescapably implies that structure of reality which is God and yet they seem not to see the logic of their own assertions. They persistently assert that the only way to accomplish the ends which great religion has always sought is for men to unite as brothers, share their experiences, cooperate, understand one another, be friendly, comfort and sustain one another, seek the communal, mutual good, not the competitive, exclusive, individualistic good. But they do not see that this implies a certain structure of reality, an objective, extra-human fact about the world.

Why must man conform to this condition which the humanist so eloquently proclaims? Why must he live this way to attain the great goods of life? Because he wants to? No, until he is "born again," "converted," the ordinary way of desire transformed, he does not want to. It is a fact about the constitu-



tion of the universe. And by "universe" is not meant merely "matter," whatever sort of mysterious entity matter may be. It is equally a fact about the principles of mathematics and the laws of logic and the laws of life and all the vast array of imperishable principles which enter into the constitution of things. It is a fact about the whole realm of possibility, for every possibility is a law or principle and every law or principle is a possibility.

Yet every word we touch to designate this fact called God, burns our fingers—order, structure, process, system, principle, activity, movement, personality, love, integration, concretion. But these three things we know (tentatively and experimentally): (1) It is that upon which we are ultimately dependent for the attainment of the greatest good and to which we must conform our lives in order to experience that good; (2) the heat of passionate religious experimental ventures in living is gradually making it plainer and plainer, as on a palimpsest, for him who knows naive experiences; (3) it lifts us to higher levels with a kind of creativity, the consequences of

which we cannot predict save only that it forever opens the orient gates of spacious days that dawn. But it does this only when we conform our lives to it, therefore there is no certainty that we shall move "onward and upward forever." Our conformity is too uncertain, spasmodic, fast and loose.

### *The Miracle of All Time*

This creativity of life in every branch of culture when hearts and minds are rightly attuned in deep community is the Miracle of all time which the human mind can never fathom nor human power control save only to meet the condition of community. A creativity fathomed and controlled would not be creativity. The creativity of group discussion and the creative coordination of scientific investigations are only superficial examples of this to which we refer. It is the creative presence and power of God in the world which appears when men conform their lives to him. That conformity is community. Whether we conform and how much we conform is the great hazard of history.

## Can Jews Worship with Christians?

By Everett R. Clinchy

A STUDENT in Yale divinity school recently went to Professor Luccock perplexed by his problem of participation in a community service. "You see, Catholics, Unitarians, and Jews will be with us evangelicals, and I don't want to say anything *Christian!*"

Multi-sect services of worship are increasingly less novel, and usually result satisfactorily. Few leaders are puzzled precisely as was the Connecticut theologian. What we call Christian in conduct is to the Jew good Jewishness. Preaching implications of the principle of love will not offend the Jew: love is good Judaism. The distinguished Pharisee, Hillel, and (half a century later) Jesus agreed that "thou shalt love the Eternal thy God, with all thine heart, with all thy soul, and with all thy might" (Deut. 6:5); "Thou shalt love thy neighbor as thyself" (Lev. 19:18) are relationships that lead to the high reaches of religious experience. Nevertheless, while all this is true, there are real limits in community worship.

For one thing, if the service is to be held in a Protestant church, or Jewish temple, count the Roman Catholics out. It is scandal for "the faithful" to worship in any sanctuary other than Roman Catholic. Roman Catholic clergy and laity, however, sometimes will join community services arranged in civic buildings, as illustrated by the case of Oakland, California, last Thanksgiving day. Some diocesan officials are reluctant to go even that far.

Reform and conservative Jews set no requirements

about the place for community service, providing dignity and orderliness can be maintained. Orthodox Jews, on the other hand, are wary of joint meetings, and while we know the mind-set of Jewish orthodoxy we wonder if this exclusiveness is not a survival of Christian hostility and terror meted out to the Jew in European persecution. To be sure, the liberal Jew asks that a line be drawn in common worship with the Christian. Just as the Christian wants such services in English rather than in Hebrew, for only a few Christians understand Hebrew, so the Jew asks that the language and thought-forms of the service be free from Christology, for few Jews understand our Christology. The concept of the trinity simply is not helpful to Jews in worshipping God. In all fairness, when Jews and Christians kneel together in proof of the grand assertion that "the Lord our God is one," is it not possible on those few occasions at least to use language which is useful both to Jew and Christian?

### *Overlooking Jewish Sensibilities*

To illustrate the lack of consideration in this regard, there is the instance in Indiana where Protestants invited Jews to celebrate with them a certain national occasion, and the address on that day turned out to be a sectarian missionary appeal. A community in Delaware has met in a Baptist church over a period of years, observing Thanksgiving day. The Jews have attended in admirable numbers and two

rabbis have taken part. Last November one of the participating clergymen prayed "for this fellowship of Christian churches," but never once recognized the loyal Jews. Of course, this was thoughtlessness, for afterward he could not remember that he prayed for any fellowship, but Jews are just as sensitive as Christians. Another minister at this service read without alteration a sermon he had used upon other occasions, one-third of which was devoted to a plea for loyalty to the Christian church. The benediction was pronounced in the name of the Father, Son, and Holy Ghost.

### *Insisting on Christological Terms*

In a principal city in Massachusetts a customary union Thanksgiving service, when Jews joined Protestants in observing an American tradition, has been disrupted because some Protestants refused to drop Christological language from their prayers on that day or any other occasion, whether those who bowed their heads with these ministers were helped or not. The Jews withdrew. One can understand the scruple that dictates praying in the name of Christ. There are sincere people who feel that if they hold back all reference to Christ they are being disloyal to fundamental convictions. It is one of the limitations in community services which some Christians prescribe. Whether it is reasonable or not is another matter.

Then, too, Protestants draw other lines. In Texas three ministers left the platform of a joint meeting because a rabbi was to speak: they would not listen! This happened in spite of the fact that the rabbi in this case was one of the clearest minds, and one of the humblest and religiously richest personalities, we have in America. In Louisiana a minister refused to meet with a joint committee to consider community cooperation, saying that he "would not sit at a table with one who denied my Lord." In Illinois a Protestant announced a Sunday evening community mass-meeting for everybody: his subject was "The Problem of the Jew, or, How Shall We Get Rid of Him?"

### *Seeking Community Mindedness*

Perhaps we Protestants should not be concerned with joint services. Possibly intercourse between Christian and Jewish group is dangerous. If this be true, then organized religion is a factor preventing full community mindedness. Communities depend upon communication. If we are to continue the establishment of American communities, Jews and Christians must be cognizant of common ends. We can always preserve differences which are important and are essential to us, and at the same time we can regulate our specific activities in view of the common end which all members of the community, Jews and Christians, seek. It is possible for a Protestant to be a loyal Christian, and on some occasions to share his aims and aspirations with Jews in language Jews will comprehend, and in language that will not offend the religious Jew.

John Dewey wrote some sentences about isolation of classes within a society. "A separation into a privileged and a subject class prevents social endosmosis. The evils affecting the superior class are less material and less perceptible, but equally real. Their culture tends to be sterile, to be turned back to feed on itself; their art becomes a showy display and artificial; their wealth luxurious; their knowledge over-specialized; their manners fastidious rather than humane. . . . Diversity of stimulation means novelty, and novelty means challenge to thought." To paraphrase this in terms of Protestant denominational separation, or to paraphrase it in terms of the relations of Jews with Christians, induces a reflective mood.

Community mindedness in religion need not rob the individuality of any person or group, but it does demand careful consideration in technique.

## The Women Build Toward Peace

By Stella Fisher Burgess

TWO ushers in the visitors' gallery of the senate compared notes one noon of the third week in January. Said the first, "There wasn't a man in my section this morning." "Mine neither," said the other.

They were not aware that the fifth annual conference on the cause and cure of war had adjourned one of its sessions in order that, by state groups, the delegates might call on their senators to urge ratification of the protocols for accession by the United States to the world court, and to spend the remainder of the morning watching Vice-President Curtis rap his gavel for order in the discussion of "one of the economic causes for war," the tariff. Back in their own convention hall Mrs. Carrie Chapman Catt, who presided over the more than 500 delegates—also hailing from every state of the union—rarely touched her gavel. The orderliness of the sessions was due to no lack of ideas, since attendance presupposed a year or many years of study of the main question considered. Rather, it was the outgrowth of a determination to do creative thinking together, to meet issues squarely but courteously, to evolve methods effective in this year 1930 when, for the first time, to be for peace is, beyond disputing, to be patriotic.

### *Groups Represented*

Merely to read the section placards indicating floor-space allotted to the 11 cooperating organizations confirmed the conviction that only the topic of peace could have welded such differing groups. Numerically, the largest representation was from the national League of Women Voters and the Y. W. C. A. Two placards appeared this year for the first time: the Women's Trade Union league and the

American Ethical union. Jewish women were also represented by members from their national council. The National Federation of Business and Professional Women's clubs is a body which grows each year in significance in our industrial age. The nationwide membership in some of the organizations must, of course, in some cases overlap: the American Association of University Women, the W. C. T. U. (that pioneer in ideas now current), the General Federation of Women's clubs.

### *Delegates from Abroad*

The delegate from Japan who, with the veteran leader Miss Hayashi, was on her way to the London naval conference with 180,000 signatures of her countrywomen who plead that a way of peace may be worked out, began her address with a tribute to the missionary teachers whose planting of ideas and whose training in a western speech made her standing there possible. The foreign delegates to this fifth conference were from those nations most intimately concerned at London—England, Germany, France, Japan. (It was found impossible to have an Italian woman.) Would a larger public like to see—and hear—their memorable witness in the cause of peace? Watch the talkies in your town these next days. Pathé gives assurance that forty million people will be covered.

Men were not lacking on the program. General Smuts, that statesman and knight-errant of peace, shared with Bishop McConnell the honor of speaking at the banquet. J. G. McDonald, of the Foreign Policy association, outlined the epochal changes of

1929. One senator was found brave enough not only to express his own sentiments but to stand the fire of questions from the floor. Julius Klein, assistant secretary of commerce, spoke on economic rivalries and international trade expansion. To find the names of Parker Moon and Reinhold Niebuhr and others on the program means that the women exposed themselves to chastening truths as well as to constructive suggestions for cutting trails through the jungle of human ignorance or prejudice. But perhaps the most significant development was the partial use of the new technique of round-table discussion so brilliantly employed by the Institute of Pacific Relations. The report growing out of these group discussions was made the basis for the few resolutions put through by the final meeting, and will make up the recommendations for study by the home organizations of the delegates. Study and act—this seemed to an observer to be the key idea.

Perhaps it will be the women of the United States who will first grasp the significance of the pending inter-American arbitration treaty, our anomalous position at Geneva, the problems which arise from our intervention in weaker countries. In any case, it is safe to say that they are forming a body of opinion which no statesman may hereafter safely ignore. It will be they who stand behind what one speaker called the indefinite extension of the MacDonald policy, meaning that spirit of friendship and understanding which threshes things out around a fireplace, or with feet under the same table, be that table round or square. Competitive armaments are a basal evil, so these women believe. They are making public opinion.

## Ambassadors of Ill Will

By Fred Eastman

LAST summer I saw several movies in Geneva, Switzerland, and in Oxford and London, England. They were all American. Most of them were of the all too familiar wild western, mystery, or sex type. I went out of nearly every show with a sense of impotent shame and rage that Europeans should be learning of America through such trash. American children learn of Europeans by means of carefully selected histories and library books. European children learn of Americans by means of our movies. That fact alone is enough to account for a considerable proportion of the rising foreign tide of ill will against America. Some day we shall pay the price for this folly.

The extent to which American films have girdled the globe during the past few years is amazing. Here are the figures given in the 1928 "Film Year Book" showing the percentages of American-produced films in the countries listed:

EUROPEAN	
Austria .....	75
Belgium .....	80
Bulgaria .....	60
Czecho-Slovakia .....	50
Denmark .....	65
France .....	70
Germany .....	60
Greece .....	60
Holland .....	90
Hungary .....	65
Italy .....	75
Norway .....	90
Poland .....	60
Portugal .....	90
Spain .....	95
Sweden .....	80
LATIN AMERICAN	
Argentina .....	90
Bolivia .....	95
Brazil .....	95
British Guiana .....	80
British West Indies .....	95
Chile .....	85
Columbia .....	90
Cuba .....	95
Guatemala .....	90
Honduras .....	90
Mexico .....	90

There would naturally be a feeling of jealousy aroused by foreign producers against American films which have so captured the foreign market. Apologists for the American film industry are inclined to brush aside all foreign protests to our films as issuing



from this economic jealousy. Let us hear from a few of the protestors and judge for ourselves whether their protests spring from economic jealousy or from other sources.

Two of the foremost journalists in the British empire are Sir Philip Gibbs and Mr. S. K. Ratcliffe. Their reputation for courageous and unhampered expression lifts them quite above any charge of being propagandists for British films. Sir Philip Gibbs lays at the door of the American movie the cause of much of England's crisis. "It is in the picture palaces," he says, "where American-made films exhibit the indecent luxury of the idle rich and create desires and envies" among the working classes and make them hate others. "It's not slackness of world trade but slackness of moral fiber."

#### *As Others See Us*

Mr. S. K. Ratcliffe, writing in the Yale Review, autumn issue, 1929, tells of the effect upon the English people of the motion picture portrayal of American civilization. He is kind enough to recognize that American movies are made by a small crowd of men who are not representative of the best or even the average of American life, but the mass of the English people do not know this. He says that they see "the crude imbecilities of wild west drama; the rawness of industrial production and business adventure, of cocktail parties, night clubs, the duel of sex, and the degradation of marriage; of bootleggers and hijackers, the high-powered car in robbery, revenge, double-crossings, and juvenile debauchery—mean and abominable people incessantly doing mean and abominable or farcical things, with a lawless and lunatic waste of money, and against a background of luxury and indulgence such as the peoples of the old world have known about from this American revelation alone." He recently had to read scores of manuscripts submitted by English readers in response to a newspaper essay contest. The theme was "America and Americans." In all the essays he found not one favorable to our country or ourselves and this he believes to be the result of the English gaining their impressions of America through our films. "No one can estimate," he says, "no one can even guess at, the social effect of American films upon the peoples of Europe and Asia; but at least we can see that the effect must be enormous."

Sir James Paar, high commissioner for New Zealand, declared at a luncheon at the Royal Colonial institute in London that 95 per cent of the films shown in New Zealand's 350 picture theaters are American pictures which are "cheap, trashy, and harmful."

Sir Albion Banergi has said that sensationalism in pictures shown in India is "proving a hindrance to amicable relations, because foreign audiences gain false and unfavorable impressions of the United States." He urges upon America the necessity of doing something to offset the impression which foreigners have gained through the preponderance

of American films that the United States is "a land of bandits, bootleggers, and social high flyers!"

#### *When Ramsay MacDonald Blushed*

Mr. Ramsay MacDonald, speaking in the house of commons in March, 1927, lamented the misrepresentation of nation to nation, and especially the misrepresentation of the white races to the oriental races. He told of a journey he had made a few months before in the orient in the company of a noble and dignified oriental. The two men passed a cinema house. Mr. MacDonald says that "it was emblazoned with advertisements which ought to have brought a blush of shame to the cheek of the thickest-skinned and most corrupt and abandoned of men; and the actors in that film were white people. And yet certain markets seem almost to be abandoned to that kind of sinful and abominable rubbish, which is held up to these people who, a few years ago, regarded us as being a dominant and ruling people. That sort of rubbish is given to them every day of the week, and every week of the year." In reply to questions he said that the film was not a British one. Given the preponderance of American films in the orient, it was probably one of our own.

Mr. B. Ifor Evans, writing in the Manchester Guardian, addresses himself to the same point. He reminds us that no institution penetrates so far into the orient as the motion picture and that none is taken so seriously by the illiterate. He says that our pictures present the west to the east in our least desirable aspects. He pleads with us not to corrupt Orientals with our manners and morals. "The solution of the problem," he says, "lies in America, for America still holds a monopoly of the motion picture industry. . . . *The United States has agitated against the trade of opium in the far east. Would it not be well for her to act as vigorously against the corrupting influence which comes from her own shores.*"

#### *Other Governments Complain*

Similar complaints come from practically every other country in Europe and Asia. The New York Times, on November 17, 1927, carried a cable from Paris stating that at a special meeting of the French association of motion picture exhibitors, representing nearly all the cinema theaters in France, a strongly worded resolution was unanimously adopted "calling upon the Hollywood industry to cease making pictures which portrayed the men of France as without morality and French women as dolls for every one's amusement." The resolution also objects to the way in which American films "deliberately and wantonly" portrayed France in a rôle foreign to her actual character.

The Spanish government in 1927 issued a severe rebuke to the Metro-Goldwyn company and its picture entitled "Valencia," in which it contended the Spanish people were subjected to great embarrassment and indignity. The Spanish government went

further and placed a ban upon all Metro-Goldwyn pictures. This ban was lifted only after the personal intervention of Ambassador Hammond and the active presence in Madrid of George Canty, European trade commissioner for the United States department of commerce. One wonders whether the United States department of commerce and the ambassador might not have been more usefully engaged in golf or tennis.

Turning to South America, the same sort of protests are coming over the cables. Will Irwin reports Dr. Galieni, an eminent editor of Uruguay, as saying at a dinner during Mr. Herbert Hoover's good will tour of South America, that the motion pictures of our country constitute one of the main obstacles to a proper understanding between the United States and South American countries. Our pictures, he said, are all "cabaret life, the sins of society, and crime. . . . It does not answer the question to say such matter sells on this side of the equator because people want it. We journalists know it is possible to lead public taste in news upward or downward."

#### *A Plea from Mr. Hoover*

When Mr. Charles Evans Hughes was secretary of state, he expressed the fervent wish that the American movie would cease to give false impressions of American life. "It is most discouraging," he said, "to reflect upon the extent to which the best efforts of educators and the men of public affairs are thwarted by the subtle influences of a pernicious distortion among other peoples with respect to the way in which our people live and the prevalence of vice and crime."

Mr. Herbert Hoover was guest at a dinner of the Association of Motion Picture Advertisers in New York in 1927. He spoke with the dignity and restraint of a guest, but he made his point clear. He reminded his hosts that the motion picture was more than a commercial venture, more than an agency of amusement and recreation, more even than an effective means of popular education. "Beyond all this," he said, "it is a skilled and potent purveyor between nations of intellectual ideas and national ideals." He then pleaded that the motion picture industry would live up to its responsibility, "that every picture of South American life shown to our people and every picture of North American life shown to the South American peoples should carry also those ideals which build for that respect and confidence which is the real guarantee of peace and progress."

The answer of the Hays organization to such testimony is, as I have said, that it springs from economic jealousy. This answer may satisfy the American producers, but it leaves something to be desired in the minds of the American public. By no possible stretch of the imagination can Herbert Hoover, Charles E. Hughes, Ramsay MacDonald, Sir Philip Gibbs, S. K. Ratcliffe, and the other witnesses quoted be charged with motives springing from economic

jealousy. These men represent the best in the cultural and idealistic life of the world. Their efforts to bring about better understanding between the nations and to establish world peace on the basis of world friendship lift them high above the reach of such a charge.

Our foreign neighbors have not been content to raise dignified protests against the sort of American film which misrepresents America and themselves. They have been taking energetic measures to protect their own children from the pernicious influence of such films as were described in the preceding article. Variety, in its issue of March 7, 1928, stated that 64 per cent of the territory covered by our foreign market has increased censorship restrictions. It further stated that in 1927, 57 American-made pictures were banned entirely abroad. The League of Nations reports that in Belgium, Denmark, Norway, Czechoslovakia, Finland, and Peru, young persons under sixteen are permitted to see only instructive or educational films. In Rumania the same rule applies up to eighteen or nineteen. Likewise in Germany, Hungary, and the Netherlands, up to eighteen years. In Hungary, Denmark, and Italy, along with certain smaller countries, films which may overstimulate a child's imagination are prohibited. These censorship laws in foreign countries apply to their own pictures as well as to those produced in America, but since America supplies from 85 to 90 per cent of their market, it is not difficult to see which pictures have caused these measures of protection for children.

#### *Government Subsidizes Misunderstanding*

What official steps have been taken by the United States government with reference to the sale of American films abroad? Has it taken any measures to curb or reform these ambassadors of ill will? On the contrary, as the "Film Year Book" answers in large black letters, the government is "aiding foreign sales." The congress of the United States, in its session of 1925-26, appropriated a special fund for the creation of a motion picture section in the bureau of foreign and domestic commerce. The function of this bureau, as it is defined to me in a letter from its acting chief, is to aid in the promotion of sales of American motion pictures abroad. In behalf of the American producer and to help him spread his films over the face of the globe, it gathers information as to what foreign producers are doing, types of legislation that may be "harmful" to the distribution of American pictures, censorship regulations, etc. I asked the bureau if it had any power to suppress or control the pictures which tend to misrepresent our American life and make enemies for us abroad. The acting chief replied that he possessed no such power. We have, therefore, a bureau in Washington whose job is to help American movie producers sell their films abroad, even though those films undermine the good will of our foreign neighbors to us. Why not a bureau to spread smallpox?

The motion picture distributors will answer, of course, that trade follows the film and, therefore, the government, to aid trade, does well to aid the sale of American films abroad. Without doubt our pictures have stimulated foreign people to want to buy certain machines, household conveniences, and other American products, but if, along with these commendable results, they poison the minds of Europeans against American culture and misrepresent our ideals

and character, is the net result a liability or an asset? What will it profit the United States to gain the whole world of trade and lose its own soul?

(This is the third in a series of articles by Dr. Eastman discussing the influence of moving pictures. The next article in the series will deal with the control of the industry.)

## B O O K S

### Pagan and Christian Supernaturalism

EXPERIENCE WITH THE SUPERNATURAL IN EARLY CHRISTIAN TIMES. By Shirley Jackson Case. *The Century Company*, \$3.00.

WITHOUT a word of argument touching the validity of the general concept of the supernatural as sharply distinguished from the natural, Professor Case gives those who base their belief in Christianity upon its supernatural elements a great deal to think about. The relation of early Christianity to contemporary pagan religions is a much wider matter than the question as to its possible borrowings from the mystery cults. This somewhat obscure topic itself presents an interesting field for research—a field which has been profitably cultivated by several scholars, the latest of whom is Willoughby whose "Pagan Regeneration" was recently reviewed on this page. The mystery religions did indeed deal with the question of individual salvation through union with God and rebirth. But what of the popular pagan religion at the beginning of our era? Was it a body of exploded superstitions which no longer commanded the interest of either the masses or the intelligentsia? Professor Case gives a picture of the religious and moral condition of the Roman empire which is widely at variance with the common view which peoples it with skeptics, cynics and libertines.

The main fact is that nearly everybody lived in a world in which supernatural events were of common occurrence. Spirits were visible from time to time. The gods revealed their will. Divine aid was available to suppliants in the various emergencies of life. Heroic redeemers brought deliverance and salvation. The safety and welfare of the state itself were guaranteed by religious sanctions. It was into such a world, in which supernaturalism was taken for granted, that Christianity came—not into a vacuum, nor into an atmosphere of disillusioned naturalism or rationalism. Sophisticated minds, to be sure, no longer believed the old myths literally, or practiced the old cults with simple faith, but for the most part they encouraged their preservation and utilized them either by allegorizing or, as in the case of Plotinus, by making them the means of inducing the mystical experience by which a new revelation of truth might be attained.

Not only was a basic supernaturalistic view of the world held in common by paganism and Christianity, but the development of the Christian priesthood and cultus paralleled the pagan temples and accessories, priesthoods, standardized liturgies, festivals and ceremonies, and formulae of supplication and adoration. There was no reversal of the traditional Roman policy when first Galerius, then Licinius and Constantine, lifted the ban against Christian worship. The empire had always relied on supernatural support invoked by its citizens.

If a significant number of citizens would employ no other channel of divine aid than the worship of the Christian God, they ought to be encouraged to use that for the common safety.

The author's handling of the immense array of facts which he adduces in illustration of the religious concepts of the period is thoroughly objective. He nowhere says that the supernatural element of Christianity was derived from pagan sources, or that Christian miracles were like pagan miracles in quality and credibility. The reader can draw his own conclusions. The facts are that Christianity came into a world which, by its current belief in supernatural manifestations, was thoroughly prepared to accept the miraculous element which was prominent in Christianity from the time of our earliest records of it, and that by the development of Christian institutions that subordination of the intellect was completed which had already made great headway during the ascendancy of the Graeco-Roman religions.

WINFRED ERNEST GARRISON.

### Books in Brief

J. RAMSAY MACDONALD. By Mary Agnes Hamilton. *Jonathan Cape and Harrison Smith*, \$3.50.

Miss Hamilton first wrote this book in 1923, when she employed a pseudonym, "Iconoclast," and called her subject, in a sub-title, "Labor's man of destiny." When her prophecy was fulfilled, in the formation of the first labor government, she rewrote her book in 1925. Now she has rewritten it again, in 1929. It is the most complete and satisfactory of all the attempts to depict Britain's present leader. Naturally, Miss Hamilton, as a labor member of parliament, is a MacDonald partisan. But she is also enough of a Scot to appreciate and tell the truth about those facets of the MacDonald character which render difficult his personal relations with so many of his own followers, as well as those outside the party. But the figure that emerges from the book is a large figure. The contemporary world contains few larger or more worth studying.

CORONET. By Manuel Komroff. *Coward-McCann*. 2 vols., \$5.00.

One will not begrudge the author the two volumes which he takes to tell his story when one realizes that it covers somewhat more than three centuries. The coronet was made in the shop of a Florentine goldsmith in the year 1600, and its story ends, so far as this novel is concerned, with the marriage of a scion of decayed French nobility to the daughter of a Chicago pork packer in 1919. The intervening episodes deal with Napoleon's disastrous expedition to Moscow, the entrance of the allies into Paris in 1814, Chopin and his friends in 1850, the ascendancy of an aristocracy of intellect in 1900,



and the Russian revolution. The leit-motif which binds together these scattered scenes and incidents is the theme of the fall of aristocracy. The handling of these varied mate-

rials is a task calling for the hand of a master, and the author exhibits a power commensurate with the scope of his ambitious undertaking.

## CORRESPONDENCE

### In Behalf of Negro Education

EDITOR THE CHRISTIAN CENTURY:

SIR: May I ask space to call to the attention of men and women and their lawyers, who are drawing wills, to an oversight which I cannot but believe is in very many cases due to a lack of knowledge of actual conditions respecting most worthy and, even more so, most needy subjects for wise consideration in the matter of bequests. I have noticed for a long time now, in reading the reports of wills probated and the distribution of estates, that very few of the decedents leave anything for Negro education and, alas, the few who do, leave so small sums that it seems evident to me that there has been no realization, on the part of those making the will, of the vital importance to the United States as a whole of the education of the ten per cent of our population sharply assigned by custom and law to the Negro race.

We may recall Booker Washington's notable saying that the "Negroes were the only people who came to the United States with a most urgent invitation that they were not free to decline." Following this, their condition of slavery of both body and mind practically and their being set free in the midst of a devastated land wherein the dominant white race was but slightly better off materially than they. Apart from the ownership of the land and even as to that usually "land poor" and certainly equally poverty-stricken by the deadly incubus which the ownership of slaves puts upon mind, conscience and heart.

It is the fact that today the vast majority of the white population in our southern states is poor in worldly goods and, therefore, poor in educational opportunities. Alas they are not helped by this, to be "poor in spirit." This possession of power by the ignorant who are dominated by its vigorous child prejudice is, of course, equally dangerous to those having it and subject to it. Therefore, it restricts the educational opportunities for both the dominant and the unprivileged population.

As thirty per cent in round figures of the population of the United States reside in these southern states and of that thirty per cent nearly one-third are of the Negro race, the relation of this Negro citizenship to the future of the country is one of immeasurable importance because they, in effect, dominate through a white primary all the political activities of these sections and largely eliminate all fundamental political issues from consideration by the voters. Only in the instance of sumptuary legislation is there manifest a definite consideration of issues from election to election.

I think readers of this will realize that money wisely left for aid to the education of Negroes serves not only the beneficent impulses but also greatly serves the future welfare of our country. There are, of course, many efforts for educational assistance that are not wise because of the uncertainties of continuance. Therefore, aid that reaches unto the strengthening of the noble and ever more widely spreading efforts of the materially poor southern people in the education of the Negro is of largest benefit and eliminates the risk of waste most surely.

The Rosenwald fund, Jeanes fund, Slater fund, Phelps-Stokes fund, American Church Institute for Negroes, the many Baptist, Methodist and Presbyterian colleges and other church schools that cooperate with the state and local educational officials afford a wide selection for the lover of his country and humanity to provide for this, I believe, most needy and most important subject of beneficence—the education of the Negro ten per cent of the population of the United States.

I assume to ask for the publication of this letter because for sixty years I have had the privilege of active relationship with

many education boards and, therefore, have personal knowledge which I believe justifies my urging the consideration of this subject by all of those who are making wills and very particularly those who are privileged to draw the wills for their clients.

Saratoga Springs, N. Y.

GEORGE FOSTER PEABODY.

### The "Inside Story" at Laredo

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much surprised when I read your interpretation of "What Happened to Laredo" in your issue of January 1. For, contrary to the essential facts of the case, you placed the whole blame for the affair upon the shoulders of "politicians (who) have found it a good vote-catching device to trumpet their scorn for the neighboring republic," and you insinuated that the Laredo district attorney, John H. Valls, shared in "the prevalent southwestern disdain for all 'greasers'!"

Having lived at Laredo for three years—moving to another state only a year and a half ago—I may be presumed to know something about the local situation. I know the district attorney personally, as well as most of the leading citizens. Laredo is a city of about 30,000 souls, five-sixths of whom are people of Mexican blood and birth, the balance being mainly English-speaking Americans. It would be little short of foolhardy for the politicians of Laredo to speak contemptuously of Mexicans as "greasers." In fact they never do that in Laredo, for they depend upon the Mexican vote to keep themselves in power. Furthermore, attorney Valls is himself a Mexican by blood.

What then was the cause of district attorney Valls' sudden outburst against ex-president Calles? As Kipling says, "that is another story," signally different from what the average paragrapher would surmise. Briefly, it is this: "Judge" Valls was a close personal friend of Diaz during the latter's long term as benevolent dictator of Mexico, and he considered Diaz an ideal kind of ruler for the Mexican people. But when Diaz was overthrown by the Madero revolution—which was in turn followed by a series of revolutions—Valls was unable to adjust himself to the changed Mexican situation and became bitterly hostile to all the administrations subsequent to the fall of Diaz. He considered that his old friend Diaz had been dealt with most unfairly by an ungrateful people, and that all his successors in the presidential office were upstarts and political quacks. Calles himself, particularly in view of his summary execution of the two presidential aspirants, Generals Gomez and Serrano, following their abortive revolution of 1927, was especially persona non grata to the Laredo attorney. To him, Calles symbolized all that was hateful in the revolution. Moreover, during the Obregon regime two generals of the old Diaz crowd who had "retired" in Laredo, were one night spirited away from their hotel and their bodies several days later were found floating in the Rio Grande, an act which "Judge" Valls asserted was inspired directly by Calles. Consequently when the ex-president lately returned in an unofficial capacity from Europe to Mexico through the United States, Valls doubtless thought it an opportune time to get back at one of the ringleaders responsible for the whole revolutionary movement which has kept Mexico in such an unsettled condition for the past nineteen years. But his threat to arrest Calles as he passed through Webb county, Texas, turned the whole Laredo citizenry against him, so that the leading men of Laredo, assembled in a public mass meeting, demanded Valls' resignation as district attorney, or his removal from office by the governor.

Fort Robinson, Neb.

PAUL B. RUPP,  
Chaplain, U. S. A.

## The Departure of a Doubter

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me that a change of mental diet is good for the mind and for that reason I am not planning to read *The Christian Century* during 1930. In separating from an old friend for a time, some kind of farewell word may be in order. I have greatly enjoyed the literary quality of *The Christian Century* and the variety of its editorials. Of the articles appearing in the pages, this may not so well be said. It seems to be the policy of the management to allow only modernistic views to have a place, and the writers often show a complacency about their own views that allows the conclusion that they have read only one side of the topics which they discuss. Some of the writers appear quite oblivious of the fact that their views have been refuted years ago.

I like the "works" of *The Christian Century*, but not its faith, or lack of it. Nor do I think that its position on faith is any more than a transition. As I understand it, rationalism, when it conceives, brings forth modernism, and modernism when it is finished bringeth forth humanism. At one extreme of theological thinking we have the premillennial orthodoxy and at the other humanism, the former denying reason and the latter revelation. Recently some space was given to the attempts of John Haynes Holmes to express his views, and the only excuse for taking any time to refer to them is because that is the direction in which the paper is going.

Another evidence of the humanistic direction is in the continual advocacy of church union. Every Christian believes in a real union, when it is brought about by a unity of spirit. But of that essential I have noted little in the pages of *The Christian Century*. It is simply a matter for the authorized representatives of the two, or more, bodies to vote for union and the work is done. As faith recedes the importance of forms advances. If denominations or groups are of one mind, union is of account; if they are not of one mind, it is not of account.

I congratulate you on your battle for peace and prohibition and fair treatment of labor. If good works can save, *The Christian Century* is safe.

Quinter, Kan.

J. M. COLEMAN.

## Another Way of Resigning

EDITOR THE CHRISTIAN CENTURY:

SIR: It does not seem to me that it would have been possible, ten years ago, or even five, to find an article in *The Christian Century* like "How to Resign a Pulpit." Has the fine, bold ardor of Jesus gone out of fashion that you must advise young prophets to pull on their silk gloves, tip-toe down the pulpit stairs, and sweetly and decorously bid the congregation adieu? There are still passages in the New Testament that thrill the heart. The 23rd chapter of Matthew, for instance, where the hot flame of a fiery young prophet's heart could no longer be restrained. The Pharisees and scribes were wise and good and rich too. If the writer of your editorial had been there he would have said: "O Jesus, you mustn't talk like that to these nice, respectable people! Part company with these people if you must, but don't stoop to such innuendo and self-righteousness!"

Or the fourth chapter of Luke, where Jesus broke up the meeting with a broadside of brutal truth which so infuriated the assembled congregation that he was dragged through the town to a precipice. If our good friend, the editorial writer, had been there he would have said: "O Jesus, aren't you ashamed of yourself! Look at all the trouble you've caused! If you happen to entertain advanced views, that is no excuse for you to cast discredit upon this congregation of faithful church people!"

Or the 11th chapter of Mark, where Jesus treated the money-pirates with ungloved hands, and called the temple moguls a pack of thieves. If Mr. Editorial Writer had been there he would have said with easy complacency what a big leader in Mother Church once said to me: "You are making a blunder! The

gospel isn't T N T. The gospel is leaven. If you are too liberal to conform to the customs of your congregation, do not make others suffer for your own maladjustment!"

Cranks and weak sisters aside, and that particularly offensive type of minister, the man who thinks he knows it all, and wants to run the whole shooting-match! They ought not to resign from one church. They ought to get out of the ministry entirely. But to sincere young men, who are trying their best to see what the kingdom really means and in dead earnest are attempting to help the birth of that kingdom-life in the world, I say this: *When you resign from the average church take that as an opportunity sent from God to tell men and women how often and in what ways the church has betrayed its Master!*

The *Christian Century* editor has a perfect right to his own opinion. But for my part I would rather stand with the prophets of fearlessness than the princes of ecclesiastical etiquette. I would rather stand with Bill Simpson, who told his church the brutal truth when he resigned, than with Lloyd Douglas whom you held up as a model and who recently baptized and canonized our cutthroat American industrialism in the good old Atlantic Monthly.

Union Church,  
Palisade, N. J.

VINCENT GODFREY BURNS.

## The Isolation of a Community Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested in your editorial, "Mothering the Community Churches." Of particular interest to me were the following words: "The perils of the completely detached church are obvious. They include: a too great absorption in purely local interests, a lack of fellowship with a wider circle, isolation from those world tasks which, for the lack of more adequate machinery, have been carried on by denominational missionary and benevolent boards." The above criticism is applicable to the church of which I am pastor. This is a united church in a small community of 325, and it is under the control of no particular denomination. For the last two or three years the members of the church board have depended upon the Methodist church for the appointment of a pastor. I was appointed by that church, and I must strictly watch myself lest I do anything which savors of Methodism, because the members of the church are opposed to the authority of any ecclesiastical party.

Another problem "of the completely detached church" which is under the control of no denomination, lies in the fact that they have no central organization for the appointment of pastors. If it were not for the Methodist church the members of the board would be compelled to find their own pastors, and the chances are they would select someone who felt he was "called to preach," but who was more capable of answering the call to be a farmer. The selection of the wrong kind of pastor brings about misunderstanding and dissension in the church.

As far as the local problem is concerned, I feel very keenly the need of a central organization through which the church could enter into various missionary enterprises. This church is extremely selfish. The financial interests are limited to the pastor's salary and other local expenses, with the exception of giving, in a spirit of gratitude and under no obligation, a few dollars to the district superintendent of the Methodist church for his services. Our local situation demands a central organization for the appointment of pastors and the dispensation of missionary offerings.

Wood Lake, Neb.

G. A. MOON.

## A Sympathetic Reader

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article on "Mothering the Community Churches" would be more correctly named and headed if you placed a capital "S" before it. I have great sympathy for your lack of vision.

Baptist General Convention,  
Dallas, Tex.

ANDREW ALLEN.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Portland, Ore., Promotes Jewish-Christian Good Will

More than 200 Jewish and Christian laymen of Portland, Ore., dined together at First Presbyterian church of that city on the evening of Jan. 14. Everett Clinchy, of the Federal council, spoke on community relations of cultural groups. At a continuation luncheon on the following day, it was decided to plan a series of luncheons over a period of two years, at which studies will be made of the causes of prejudice between Jews and Christians. Means for social education will also be considered. The Portland council of churches is the organization promoting these conferences.

## Dr. Hough Leaves Montreal For Drew Seminary

After 26 years in pastoral work and six in educational leadership, Dr. Lynn Harold Hough now goes to Drew Theological seminary, as professor of homiletics, according to announcement just received from Pres. Arlo Ayres Brown, president of Drew university. Dr. Hough will serve as director of the division of homiletics, taking up his duties Sept. 1 of this year. The work of his department is to be built about the thorough investigation of the interpretation of life and religion in the English language. The history of British and American preaching will be investigated from this point of view. There will be courses discussing the relation of literature, art, science, philosophy, theology and social and economic studies and activities to the work of interpretation. Dr. Hough served for a period as head of Northwestern university. Since leaving that post, he has been pastor of Central Methodist church, Detroit, and at the American church, Montreal.

## Cleveland Church Aids in "Life Adjustment"

A "conference on life adjustment" will shortly be initiated by the Euclid Avenue Congregational church, Cleveland, under the leadership of its pastor, Ferdinand Q. Blanchard. On Monday evenings there will be in attendance at the church a physician, a psychiatrist, a social worker, and the minister. They will be prepared to confer with anyone who has personal problems in which help is needed.

## Dr. F. S. Fleming, of Providence, Succeeds Dr. Milo H. Gates

Rev. Frederick S. Fleming, rector of St. Stephen's Episcopal church, Providence, R. I., has accepted a call as vicar of the Chapel of the Intercession, New York city, to succeed Dr. Milo H. Gates, who was installed a month ago as dean of the Cathedral of St. John the Divine, New York. Dr. Fleming had been mentioned for election as bishop coadjutor of the diocese of Chicago. The Chapel of the Intercession, to which Dr. Fleming has been elected, is the largest of a series of churches mothered by Trinity parish, that chapel having nearly 4,000 members. Dr. Fleming has declined two bishoprics—Olympia and northern Indiana—within a week.

150

## St. Paul Church Backs President Hoover and International Peace

Park Baptist church, St. Paul, Rev. E. A. Hanley, pastor, sent the following letter, approved by rising vote of the congregation, Jan. 19, to President Hoover: "Let

this simple word tell you of our confidence and loyal support in the midst of the heavy burdens you bear, especially those in behalf of justice and international peace. We believe the hearts of uncounted millions are with you. May the God of our fath-

## British Table Talk

London, Jan. 7.

THIS is the character which the year 1930 takes in the thought of Dr. Henson, the bishop of Durham. Many problems postponed till now must be settled.

It will be the specific task "A Year of of the church and the state Decision" to deal with them, and in his judgment both in the secular

sphere and in the religious the decisive hour has arrived. In the state the reduction of armaments; the future government of India; the relations of employer and employed; the attitude to be taken to Moscow—all these problems call for speedy solution. In the church there are other issues—the place of religion in public education; the action of the Church of England in relation to the reunion of Christendom; the relation of the church and state and the restoration of discipline within the English church; the limits within which modernism can rightly be tolerated in a Christian church; the legitimacy and extent of such a revision of sexual morality as is now demanded in the proposed interests of individual liberty and of social being. The bishop did not add, as he might have done, that there are problems which will not be settled this year, but must be advanced one or more stages—such, for example, as the conflict between the claims of the Christian truth and those of scientific humanism. But no doubt the alert mind of Dr. Henson, one of the most fearless and correct of thinkers, has rightly grasped what must be the character of the year—we are once more in the valley of decision.

## A Visitor to America

My friend and colleague, Mr. H. W. Peet, will sail for America on Jan. 16. His chief purpose is to see the great colleges for Negro education, Hampton and Tuskegee, and others. Mr. Peet is the head of the Far and Near press bureau, which has its center in Edinburgh house, the headquarters of the International Missionary council on its British side, and of the British Conference of Missionary Societies. He is an experienced and greatly-trusted journalist with things missionary and international as his province. He has also been most intimately associated with the British Broadcasting company in the preparation of its programs. For years he has been in close touch with the Phelps-Stokes fund and he comes to America at the invitation of its board. No one could be found better prepared to study the great educational work among the Negro community, and no one better able to interpret that work to our people. It should be added, that Mr. Peet was a friend of Dr. Aggrey, and one of the happiest pictures of that noble leader is

one taken along with Mr. Peet's son. I am not sure how far his plans will enable him to study the problem presented by the migration of Negroes to the industrial districts of the north; I know that he understands the great importance of such a study.

\* \* \*

## The Italian Pictures

I have been twice to see the Italian masterpieces, and I have scarcely begun to take in the beauty that is stored there. The days are gray and the light is subdued in London at this time, but by taking a few steps from Piccadilly we can enter into the room where the golden skies of those early painters can be seen, and all their unearthly splendor of coloring. There we can stand before the nativity pictures of Fra Lippo Lippi, and can have sight of Venus rising from the sea in the masterpiece of Botticelli. There are indeed almost too many pictures. But already it has come home to me how religion was all in all to the early painters, and how they see all things in the glory of their faith. In later ages the range of purely human interest is increased. But from the spiritual to the natural and then to the spiritual again would seem to be the appointed way. . . . This Italian exhibition is an international fact of no small importance. The Italians are sharing with us their richest treasures; and whatever may be said about armies and fleets, in the things of the spiritual world they are one with us.

\* \* \*

## And So Forth

Mr. Lloyd-George, as full of life as ever, is devoting himself to his chairmanship of the Carnarvon quarter sessions. There in his youth he appeared as a young solicitor; now he counts it one of the great honors of his life to be chairman. . . . There is a lull for the moment in the Indian situation. Those who know India best are somewhat appalled by the failure even of responsible people to read aright the values of the news from India. . . . In all the reviews of the books of 1929 a foremost place is given to "The Good Companions," Mr. Priestley's masterpiece, which some of us hope is the forerunner of other books from the same pen, and perhaps of a return to an older style of fiction. . . . Among the new peers are Mr. Ponsonby and Sir Willoughby Dickenson. Both of them are great advocates of peace; Mr. Ponsonby is the leader in a movement to enroll citizens who pledge themselves to give no support to war under any conditions. Sir Willoughby is one of the leaders in the World Alliance for promoting peace through the churches.

EDWARD SHILLITO.



ers give you wisdom and courage, and may your efforts be crowned with good success. We are praying for you, and for all who share in this great responsibility."

#### Disciples Yearbook Reveals Membership Gain

The new yearbook of the Disciples of Christ, just out, reports a 1930 world

membership of 1,668,500, as against a 1929 total of 1,629,823—a gain of 38,677. The 1930 membership in the United States and Canada is 1,573,245, as against 1,538,692

## Special Correspondence from the Philippines

Manila, December 20.

THE recent close vote in the United States senate on Philippine independence sent a thrill of hope, of sudden challenge through Filipino political circles. It brought Senate President Manuel Quezon

#### Independence Hopes Revived

hurrying home from his badly needed vacation in China and Japan, and revived the dormant independence mission. It stirred the public imagination in a way which will probably seem to America all out of proportion to the importance of the incident. It gave rise to a flood of suggestions as to how best to carry on, among which is an extensive campaign in America stretching over six years, with the country divided into regional compartments for better cultivation. It has even publicly suggested that some New York publicity organization be hired to "put over" independence.

\* \* \*

#### Filipino Disillusionment Over American Altruism

Much of this, of course, arises out of the despair into which the leaders have fallen who have vainly tried for years to induce the American people to take an interest in their "far eastern assignment."

Now there is some hope that agitation of California labor and of western sugar growers will touch a more sensitive nerve than appeal to altruism ever did. Many who have observed the indifference with which the whole Philippine question is viewed by the people of the United States say that the recent vote is a prophecy of the way the matter will eventually be disposed of by congress—it will slip through as a rider on some comparatively unimportant bill. It seems probable that those who hold this view underestimate the influence of those who want to retain the Philippines for "strategic" reasons, but it is significant that after thirty years of "big brother" policy, the Filipinos should experience a leap of hope when their cause is taken up by those interests whose altruism reaches no higher than an inclination to be kind to their own profits.

\* \* \*

#### Sunday School Work Reorganized

The ninth national convention of the Philippine council of religious education was held in the Union theological seminary in Manila, Nov. 8-10. Dr. Robert M. Hopkins, the general secretary of the World's Sunday school association, was present, bringing inspiring messages and

wise counsel. Dr. A. L. Ryan, the president of the Union seminary, who has given several years of thoroughly constructive work to the secretaryship of the Philippine council, was made chairman of the executive committee, leaving the general secretaryship to be filled from native leadership when a competent man can be found and financed. The reorganization of the council, which was begun when Dr. W. C. Barclay was here last March, was completed, and a budget of \$5,475 adopted.

\* \* \*

#### United Publishing Campaign

An organization to be known as the "Christian Literature society," whose purpose is the "promotion and publication of indigenous Christian literature in the Philippines" has recently been launched. It will be the publishing agent of the National Christian council, and as such will control the projected interdenominational magazine for the churches. It has a schedule of tract publication, which provides for issuing one new tract each month, each tract to be published in six dialects. It will produce stewardship, home missions, and devotional literature, such as "Pilgrim's Progress," in three dialects each.

(Continued on page 158)

# IS IT NOTHING TO YOU?

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for last year—a gain of 34,553. There was a gain of 49 churches throughout the world; a loss of 6 churches in the United States and Canada.

#### Dr. Jenkins' Church in Kansas City Becomes a Community Church

According to the Christian Evangelist, Linwood Boulevard Christian church, Kansas City, Mo., Rev. Burris A. Jenkins minister, voted on Jan. 5 to adopt the name "The Community church," (with "Linwood Christian" in parentheses beneath.) The Kansas City Times reports that preceding the vote Dr. Jenkins preached a sermon in which he pointed out that at least half the congregation had been reared in other denominations, that approximately half of it did not hold membership in his church. The vote was taken from both members and non-members. Ballots were

cast by 572 non-members and 502 members. The new name for the church means that denominational creeds have been cast aside, that persons having been baptized in any fashion may join the church, and that persons who have not been baptized may join, Dr. Jenkins said. Linwood church has for several years been practicing open membership.

#### Death of Rev. Myron E. Adams, Social Worker

Rev. Myron E. Adams, retired Baptist minister and prominent in social service activities, died at a sanitarium in Madison, Wis., Jan. 17, at 52 years of age. Dr. Adams' home was in Winnetka, a suburb of Chicago. Educated at Rochester seminary and Syracuse university, Dr. Adams

## Missions Conference Holds Annual Session

ECHOES of the Jerusalem meeting of the International Missionary council in 1928, and the hopes and plans of the Christian church for the observation of the 1900th anniversary of Pentecost, combined to focus the attention of some 400 delegates to the Foreign Missions Conference of North America, held in Atlantic City, Jan. 14 to 17, upon the evangelistic nature of the entire foreign missionary outreach of Christianity. Business and voting and resolutions and findings were strangely missing from this four-day gathering, for, strictly speaking, the Foreign Missions conference is not a legislative body. But the discussion riveted the attention of mission board administrators upon the central purpose of their tasks and sent them back to their several offices determined to confront the world, in all spheres of its life and activity, with its need of Christ.

#### Dr. Mott Defines Evangelism

Dr. John R. Mott defined "the larger evangelism"—the central theme of the conference—as making Christ known and loved and trusted and obeyed in all ranges of life, by individuals and by society; and an intense passion to have Christ's kingdom widened, to call out the best in personality, to share with others, to be unselfish, and to give to others those things of Christianity that have helped us.

"This larger evangelism is the work most needed now in the world—yet most

neglected," said Dr. Mott. "We are in a time when we need great affirmations—affirmations that nothing has changed our belief in Christ or in his power in the world."

Does the world need the gospel of Christ—the larger evangelism? Is the day of the missionary over? Have we sent missionaries to meet every human need the world over? These questions were asked and discussed frankly by the conference. If answers to such questions can be classified, they might be thus grouped: Answers by surveying the map of "population density"; answers by surveying the thought-sections of humanity that need Christ; answers by the Christians of "occupied fields." These answers are worthy of detailed study, but can only be suggested here.

#### Places of Need

Medical men from China and from India pointed out the need for the physician and exemplar of Christ in those lands—"there is no opposition to Christianity or to western medicine in the presence of a Christ-filled man, living out the Christian message." "What did you do in the presence of human need? Is the test Jesus will put to men," said Dr. E. H. Hume. Emphasis was laid upon medical work for its own sake, and for the great need for Christ-inspired doctors throughout Asia.

The need for increased work among Mohammedans was several times before the conference. Dr. F. C. McClanahan felt the need of a more intensive Christian service in Egypt, where the doors are more open than ever before, believing that other Mohammedan lands will follow wherever Egypt goes. Rev. Matias Cuadra, a national of the Philippines, called attention to the 480,000 Moslems under the American flag in those islands. "America has given them schools," he said, "but not religion. If America will convert them to Christianity they can send out ministers to other parts of the Mohammedan world and win them for Christ."

Miss Alice Van Doren, of India, pointed out the five principal needs of Christian service in India: rural uplift, especially among the 93 per cent of Indian Christians who live in the villages; industrial need, especially an effort to counteract those industrial evils that the west had in early factory days and which are accentuated today in the east because of ignorance—the evils of poor housing, low wages, long hours, child labor, woman labor; religious education—"learning to repeat by heart the ten commandments does not make for their belief"; race relationships—"the solution of the race problem in the United States is to educated India the acid test of

(Continued on next page)

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began his social work as director of the first playground in Rochester. In 1906 he entered the Baptist ministry, with his pastorate at Midland, Mich. He later served at Detroit and at First Baptist church, Chicago, serving at the latter post until 1916. Dr. Adams organized and was the first director of the department of morale at Ft. Sheridan, Chicago, and later was secretary of the national rehabilitation commission. In Chicago he was a director of the Public health institute, the Lincoln

institute, the Citizens' league and the Committee of fifteen, a commission on morals.

#### Atlanta Pastor May Succeed to Dr. Straton's Pulpit

According to report from New York, Rev. Will H. Houghton, former minister of the Baptist tabernacle of Atlanta, Ga., has accepted a call as acting pastor at Calvary Baptist church, New York city, for a period of three months. This is the pulpit occupied for years by the late Rev.

John Roach Straton. It is expected that at the end of this period Mr. Houghton's occupancy will be made permanent. It is reported that Mr. Houghton was once an actor.

#### Bishop McConnell to Lecture Before Northeastern Students

Bishop F. J. McConnell will deliver an address to students of Northeastern university, Boston, on Jan. 31. He will also deliver the Lyman Beecher lectures at Yale this year.

#### Princeton Seminary Has Enrolment of 177

Seventeen foreign countries, 6 foreign seminaries, and 15 foreign colleges are represented this year at Princeton Theological seminary, according to figures recently

### MISSIONS CONFERENCE

(Continued from preceding page)

Christianity"; cooperation and friendliness of individual Christians and groups of Christians with individual Indians and groups of Indians "for their own sake."

#### The "Isms" of the World

But more baffling to the Christian missionary, more antagonistic to the spirit of Christ, than these groups of neglected peoples in various parts of the world, the conference recognized the "isms" that are growing up in America, in Europe and in Asia—"secularism," "humanism," "communism." The last mentioned, communism, Dr. William Adams Brown said, "will be Christianity's most dangerous rival because it has the missionary spirit, and it appeals to missionary motives most closely allied to Christianity."

Humanism Dr. Brown defined as "the philosophy of people who believe it possible to conserve all the values of religion without belief in the kind of God we believe in—and who are trying to do it." "There is a new sense of confidence, satisfaction and adequacy in humanism," he continued. "Modern science gives humanism this confidence. The intellectual root of humanism is the carrying over of the scientific method into philosophy. It is the difference between what Jesus thought of man and what man has made of that ideal that makes the humanist."

#### Are Missionaries Wanted?

"Are missionaries wanted any longer on the mission fields?" has been a favorite subject of debate in some quarters recently. The conference received from the Rev. Milton T. Stauffer the most complete answer we have seen to this question. From 37 outstanding Christian nationals—three-fourths of whom were delegates to the Jerusalem conference—Mr. Stauffer received answer to the question, "What in your judgment is your need for missionaries in the immediate future?" Thirty-four of these nationals want an increasing flow of new missionaries; two in India and one in Japan feel the need of a graded decrease. Yet another correspondent points out that there are fifty times as many Buddhist priests in Japan as there are Christian missionaries and Japanese Christian workers combined.

#### China Famine Appeal

The conference voted unanimously to commend to its constituent boards and the sympathetic American public an effort to meet in so far as practicable the desperate famine situation in China. The matter was called to the attention of the conference by Dr. A. L. Warnshuis, secre-

tary of the International Missionary council, who reported letters appealing for help sent him by missionaries. He also read cables from the National Christian council of China stating that the destitution in areas where relief can be administered is far beyond the ability of the government to meet, and justifies an appeal to the American public. The conference accepted the appeal of its own special committee and approved the proposal that members of the conference be nominated for places on the board of directors of the China Famine Relief, U. S. A., Inc., and that hearty support be given to the efforts of this organization to secure at least \$2,000,000 for relief.

The organization of the committee of reference and council, the standing administrative unit of the Foreign Missions conference, was reshaped by an amendment to the by-laws. This reorganization will provide sub-committees as follows: executive, missions and governments, home base education, field problems, missionary personnel, research, publicity, medical work, financial methods.

Officers elected for 1930 were: chairman, Dr. A. T. Howard of Dayton, Ohio; first vice-chairman, Dr. J. E. East of Philadelphia; secretary, Leslie B. Moss of New York; recording secretary, Rev. Harry Priest of Toronto, Canada; treasurer, James Speers of New York.

W. W. REID.

## Vernon Johnson tells why he became a Catholic

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## Special Correspondence from Scotland

Glasgow, January 7.

THE observance of Christmas is grad-  
ually seeping into Scotland. Fully a  
dozen Presbyterian churches had services  
in Glasgow this year. The reformation  
was so thorough here that sacred days  
went into the discard  
**Christmas Returns** along with anything  
**To Scotland** and everything re-  
motely associated with

a ritualistic or popish religion. The result  
is that even now most business men go to  
their offices as usual, factories and mills  
run full blast, carts and drays are on the  
streets as on any other working day. One  
can listen to a beautiful religious service  
coming over the wireless from a cathedral  
in England—where everyone, high and  
low, observes the holy day or the holiday—  
and glancing out the window see the "dust-  
man" collecting the ashes or a motor truck  
delivering one's laundry. Easter is even  
worse as a church day in Glasgow, for the  
city's spring holiday always falls on Easter  
Monday, so there is a general exodus for  
the week-end. The attendance is usually  
the poorest of the whole spring, and even  
in other places where the holiday is a  
different Monday, the attendance is not  
improved in the slightest.

### The Paisley Tragedy

A pall hung over the New Year gaieties  
this year, such as has not existed since the  
war, for the terrible cinema disaster at  
Paisley happened on Hogmanay afternoon.  
The matinee, as a matter of fact, was to  
celebrate the holiday for the kiddies. It  
was all so tragically unnecessary, with the  
burning film thrown out of the window  
before a life was lost, with the iron exit-  
gate locked fast, with the lack of adult  
attendants to supervise the children. The  
manager of the picture-house is in jail on  
a charge of culpable homicide, but nothing  
that the law does to him can take the  
pathos from those seventy child-graves.  
Very affecting scenes took place on Friday,  
when Paisley was a city of drawn blinds,  
with flags at half-mast, hearses drawn up  
three and four in a line waiting to get to  
the graveside, sometimes six burials taking  
place at once. There is a path in Hawk-  
head cemetery, along which more than 50  
of the children have been buried side by  
side. This row of little graves will be a  
perpetual reminder of the sacrifice by a  
community of its child life to carelessness  
of preparation against emergencies which  
threaten death.

### Milk for School Children

Major Elliot, a tory member of par-  
liament for Kelvingrove, Glasgow, has in-  
troduced a non-partisan bill to enable  
Scottish education authorities (school-  
boards) to incur expenditure in supplying  
milk to scholars. At present, schoolboards  
can do this only in necessitous cases where  
the parent is proved to be absolutely negli-  
gent of the health of the child. The bill

### Pacific School of Religion Announces 10th Interdenominational Conference

Among the speakers at the 10th Inter-  
denominational Pastoral conference to be

has arisen out of an experiment made in  
1926-7 of feeding 2,000 children with a  
small quantity of milk daily. The experi-  
menting was done in Aberdeen, Dundee,  
Edinburgh, Glasgow, Greenock, Paisley,  
and Peterhead. At the end of seven  
months, it was found that the children  
averaged  $\frac{1}{4}$  inch taller and  $\frac{3}{4}$  pound heav-  
ier than the children who had not received  
the milk ration. The cost would be about  
a penny a day per child. The bill does not  
propose to saddle the education authorities  
with an expenditure that might amount to  
over \$1,750,000 per annum, if universally  
adopted, but merely makes flexible the  
present rigid state of affairs. It is thought  
that most parents would cooperate up to  
their ability to pay, when they see the im-  
proved health of their children. The pres-  
ent consumption of milk in Great Britain  
is  $\frac{1}{2}$  pint per head of population, against  
 $1\frac{1}{2}$  pints per head in the U. S. A.

### To Preserve Bannockburn

A housing scheme at Stirling is threat-  
ening to encroach on the battlefield of  
Bannockburn. Accordingly, an ambitious  
plan has been formulated to appeal for  
£10,000 to turn the battlefield into a na-  
tional park.

### W. Erskine Blackburn Goes to Liverpool

A complimentary public dinner is being  
given next Monday to Rev. W. Erskine  
Blackburn, who is leaving Renfield street  
church in this city to become pastor of  
Egremont Presbyterian church, Wallasey,  
Liverpool. He has made the church which  
he is leaving a great preaching station, and  
a vital force in the city; the church to  
which he goes has the largest membership  
of any Presbyterian congregation in Eng-  
land. The lord provost (mayor) of Glas-  
gow will preside. A presentation will be  
made in the course of the evening to Mr.  
Blackburn, who incidentally is well-known  
across the water.

### Continuing Church Chooses Moderator

At last the Continuing church has an-  
nounced its moderator for 1930-31. He  
is to be Rev. Charles Robson of Alloa, one  
of their strongest and most popular men,  
very active in Christian endeavor and  
young people's work. He has been wor-  
shipping all autumn in the town hall with  
a large majority of his former congrega-  
tion. Now the pro-union minority in the  
congregation has come to an amicable and  
generous settlement with him: the pro-  
union minority relinquishes its legal right  
(being more than 25 per cent of the total  
membership) to the church and hall and  
new manse and two trust funds of £1,500  
each, retaining only the old manse and  
trust funds valued at £2,600. The pro-  
union minority have accordingly united  
with another Alloa congregation which is  
loyal to the denomination, and Mr. Robson  
(Continued on next page)

held at the Pacific School of Religion, Berkeley, Cal., Feb. 4-6, are: Dr. James H. Breasted, of the University of Chicago; Dr. S. Angus, of St. Andrews college, Sydney, Australia; Dr. F. W. Norwood, of London; Dr. W. F. Bade, of the Pacific school of religion; Prof. G. A. Johnston Ross, of Union seminary, and Dr. George T. Tolson, of the Pacific school. Dr. Breasted will give three lectures on "Recent Research on the Origin and Development of Civilization."

## Special Correspondence from Cleveland

Cleveland, January 18.

FOR six years Cleveland had as its city manager W. R. Hopkins, a business man of Welsh descent with a jaw that any pugilist might well envy. Some time during the past year the city manager and the republican boss, Maurice Maeschke, fell out.

Although Mr. Hopkins was given every opportunity to resign, he insisted upon being fired! The Jews started a movement in his support, and the Federated churches followed with a letter of endorsement. The day after the republican caucus of the city council had decided upon Mr. Hopkins' successor a mass meeting was held in support of the city manager, but without effect. The following night the city council duly ousted the city manager, and then appointed a committee to find some charges with which to support this action. He has demanded a public trial. Meanwhile, the powers that reign over us have decided that state senator D. E. Morgan shall be the next city manager of Cleveland. The intention of our charter is that this office should be held by a trained executive rather than a politician or a lawyer. If the chief executive of the city is to be merely a politician, many people feel that he might well run for his job like an ordinary mayor rather than be appointed by the city council.

### SCOTLAND CORRESPONDENCE

(Continued from preceding page)

preached once more last Sunday in the edifice where he has been preaching for the last 25 years.

#### To Succeed Dr. Horton

Dr. R. F. Horton's successor at Lyndhurst Gardens, Hampstead, London, is to be a young Scots Congregationalist, Rev. John Short. Dr. Short is now located at Bathgate, a town situated between Edinburgh and Glasgow, in which Principal A. M. Fairbairn also began his remarkable ministry.

#### Principal Clow Dies

Principal Clow's death yesterday came as a great surprise, following an illness of only 4 days. He resigned the principalship of the Glasgow United Free church college (now named Trinity college, Glasgow) in 1928 after 17 years of faithful connection with that institution. He was succeeded by Principal W. M. Macgregor.

MARCUS A. SPENCER.

#### Gipsy Smith and Wife Celebrate Golden Wedding

The noted evangelist, Gipsy Smith, and his wife—the daughter of a British sea captain—celebrated their 50th wedding anniversary Dec. 12. The evangelist is now in his 70th year.

#### Author of "Throw Out the Life Line" Dies

Rev. Edward S. Ufford, author of "Throw Out the Life Line" and other

#### Federated Churches Leader Resigns

E. R. Wright, who has been secretary of the Federated churches since its organization in 1911, has tendered his resignation, to take effect April 1. This step is due to the illness of Mrs. Wright and the poor health of Mr. Wright. In his 19 years of service E. R. Wright has guided the Federated churches of Cleveland from a tentative experiment to one of the most successful interchurch movements in the country. He has been unusually successful in enlisting the support of influential laymen, such as Fred Ramsey, and has done much toward stimulating the intellectual life of both the ministers and laity by bringing to Cleveland many of the religious leaders of the English-speaking world. Rev. Dan Bradley is the chairman of the committee which will choose Mr. Wright's successor. Gossip has it that they are looking for a man "who can represent Protestantism as effectually as Bishop Schrembs does the Catholics and Rabbi Silver the Jews"—which is a decidedly large order.

#### Akron Congregationalists Lose Leaders

Both of the Congregational churches of Akron will shortly be vacant. Less than three years ago John M. Phillips followed Lloyd C. Douglas in the pastorate of First church. He now resigns to accept the call of First church, Hartford, Conn., where he will succeed Rockwell Harmon Potter. James E. Wolfe of West church has resigned and will close his pastorate on Easter Sunday. Both of these churches are strong both in numbers and in wealth, but both are poorly located and will soon face the necessity of building. Negotiations have been carried on looking toward a merger, but the outcome is uncertain.

#### Many Pastoral Changes in Cleveland

An epidemic of pastoral changes has come upon Cleveland. After nine years with the Collinwood Christian church, C. N. Filson goes on Feb. 1 to a new charge in Toledo. W. S. Cook of the Lakewood Christian church becomes pastor of the Ninth Street church on March 1. On the same date Elmer E. Voelkel of the Fairview Union church goes to Trinity Congregational. On Jan. 14 Ralph R. Harris was installed as pastor of the East View Congregational church. Meanwhile, Jacob H. Goldner starts his 31st year as pastor of the Euclid Avenue Christian church with the good will of everyone.

JOHN R. SCOTFORD.

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To understand the momentous events now taking place in India, every well-informed person should read—

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J. T. SUNDERLAND

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hymns, died last month at his home in Rockland, Me., at the age of 78. His famous hymn had been translated into a score of languages.

#### Methodist Church in China May Have Chinese Bishop

As a result of changes in the constitution of the Methodist church, recently an-

nounced by the board of bishops, there may soon be a Chinese bishop for the Methodist church in China. The amendment permits central conferences on mission fields to elect their own bishops for administrative duties confined to the bounds of the central conferences by which they are elected. On Feb. 24 will convene in Shanghai the first central conference to

meet after the adoption of the new legislation. The board of bishops sent from its meeting in San Francisco official notification to this Shanghai conference of its authority to elect two bishops for work in Eastern Asia. The constitutional changes recognize the increasing abilities of national clergymen of the church on the mission fields. They were first adopted by the

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## Special Correspondence from Washington

Washington, D. C., January 17.

**FROM** President Hoover all down the line, the topic of keenest interest in this capital city is prohibition. Congress would like to have done with the vexing questions that are continually growing out of it, but it seems

**Prohibition to** impossible. When the dust **The Fore** has settled the chances are that it will be discovered

that some constructive measures have been decided upon. Dry proponents who live in Washington are devoutly hoping that congress will pass an effective enforcement act for the District of Columbia. As it is, we have nothing. Only about 30 members of the police force can make an arrest for violation of the 18th amendment as matters stand now. An attempt is to be made to give this authority to all members of the force. Liquor advocates in the senate and house continue to rend the air with their vociferous tirades against the cruel injustice which prohibition imposes and almost daily the papers tell of the sad results that come from the attempt to mix alcohol and gasoline. Through it all President Hoover continues to afford evidence that he is bent on an honest effort to enforce the law. We may safely look for important events to take place within the next 60 days.

\*\*\*

### Disciples Begin Erection of Their National Church

Vermont Avenue Christian church is rejoicing in the beginning of work on its imposing new house of worship. A strategic site fronting on Thomas circle will give this beautiful structure the setting it deserves. At the recent corner stone laying, Mr. R. A. Long of Kansas City, who has given most generously toward the project, was one of the principal participators. The building, when completed, will add another to the growing number of "national" church edifices which adorn Washington. In all probability, this one will surpass in beauty of design and cost any of those already built. The builders promise to have it ready for dedication in October when the national meeting of the Christian church convenes here.

\*\*\*

### California Pastor Comes to Washington

Dr. A. J. McCartney has begun his ministry at the Church of the Covenant. After a search that lasted almost two years this church went to the Pacific coast and brought Dr. McCartney to the capital city from Santa Monica, Cal. He began his ministry under most favorable circumstances, with the united support of a great church.

### Nearly Two Million for Community Chest

Beginning Jan. 28, this city will devote itself to the task of replenishing its community chest. So successful was the effort last year, when budget requirements amounting to \$1,340,000 were exceeded by \$150,000, that leaders in the movement do not look for failure even though about \$1,800,000 will be required for the coming year. Seventy-five charitable and benevolent agencies are to be beneficiaries this year, as against 57 varieties a year ago. Mr. Elwood Street, brought here from St. Louis more than a year ago, is the directing genius whose skill, enthusiasm and organizing ability is making Washington's community chest a popular and successful institution.

\*\*\*

### The Kernahan Campaign

Under the chairmanship of Dr. Jason Noble Pierce, pastor of First Congregational church, the Kernahan campaign of visitation evangelism will shortly be inaugurated. One hundred Protestant churches are cooperating and a fine spirit prevails. Good results are anticipated.

\*\*\*

### Members of Congress And the Church

The impression seems to prevail in some quarters that members of congress leave their religion at home when they come to Washington to legislate. This is doing an injustice to these men. A great many of them are regular Sunday morning attendants and it is not an unusual thing to see one of them here and there at an evening service. Some of them regularly teach Bible classes while the sessions of congress are on, and they are continually responding to the invitations that pour in upon them to speak at Sunday school and church dinners.

\*\*\*

### Long Pastorates Popular In Washington

Rabbi Simon of the Washington Hebrew congregation has just been honored for the third time through appointment to the board of education. A resident of this city for more than 25 years, Dr. Simon has grown into the affections of people of all religious connections, until today he commands the admiration and respect of all classes. This city, by the way, continues to maintain the tradition long ago established of being a community where long pastorates are the rule rather than the exception. Several men have ministered for 25 years or more in their present fields and pastorates of 15 and 20 years are quite common.

W. S. ABERNETHY.



general conference of the church meeting in Kansas City in 1928 and have since been ratified by far more than a necessary two-

thirds majority of clergymen and laymen voting at annual conferences throughout the United States.

## Special Correspondence from Chicago

Chicago, January 20.

CHICAGO has been entertaining one of the most distinguished British clergymen during the past week in the person of Dr. A. Herbert Gray, pastor of Crouch Hill Presbyterian church, London. Dr.

Gray has long been connected with the Christian Student movement of Great

Britain. While in this country he will visit many of our educational institutions, speaking chiefly to students. A British student tells me that what has endeared Dr. Gray to British students, more than anything else, is his unselfish labor among working people. He resigned a wealthy and fashionable Glasgow church in order to take up his present work among needy folk in London. He is best known in this country, perhaps, through his book, "Men, Women and God." He preached last Sunday and will preach again tomorrow at the University of Chicago chapel; he has also preached and lectured every day this week at the university. At the Sunday Evening club a week ago, speaking on the subject "What Makes Real Life," he said, "We fall into the delusion that having things makes life. This is the delusion which is misleading most of us in western civilization. We strive and cry, scramble and fight to get things, and then find that after all we have missed real life. Loving God, and knowing that he is loved by God, puts the deepest, most solid satisfaction into the heart of a man. It puts dignity and serenity into his very soul. And loving other people puts plain happiness into every day. It produces a kind of joy which dollars cannot."

\* \* \*

### Cook County's Financial Crisis Endangers Child Welfare

Chicago and Cook county are both facing near bankruptcy, chiefly, it is charged, because of mismanagement and graft. And, as is usual, the weakest are the ones doomed to suffer most. The plight of the Illinois Children's Home and Aid society, the largest child caring agency in the state and one of the largest and finest in the United States, illustrates the situation. Of the 1862 children now under its care over 300 are wards of Cook county and were committed to it by the juvenile court. The county board promised to pay the society \$25 a month for each child, an amount considerably less than the actual cost of care. Since last August, however, the board has been without funds and has not paid one dollar towards the support of its wards. There is no prospect of them paying anything for a long time to come, and the society's funds are not equal to the added demands. Judge Mary Bartelme, of the juvenile court, is seeking an emergency committee of citizens to aid her in finding a solution, and the churches are being particularly appealed to. Says Judge Bartelme: "Crippled children will be forced back into the tenements whence

they came. Highly nervous boys and girls, whom science is slowly and painstakingly building into healthy, useful citizens, must return to wrangling, drunken households. Children of deserting parents are headed for the wreckage from which they were rescued. Overcrowded institutions must increase their congestion, taking in boys and girls whose only hope in their afflicted condition is the care of a foster mother in a private home." As a matter of fact, the Illinois Children's Home and Aid society, although it never refuses a child because of race, creed or color, is the one great Protestant home finding society of the state, since the Jews and Roman Catholics care for all the needy children of their faiths. It is hardly conceivable that the Protestant churches will fail to care for Protestant children in their hour of tragic need.

\* \* \*

### Illinois Interracial Conference

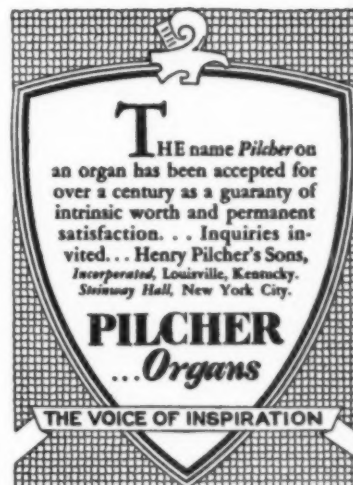
In February there will convene in the Central Y. M. C. A., Chicago, the first state interracial conference in Illinois. Race relations in Illinois, as they affect or are affected by religion and economics, will be the subject of discussion. Dr. George E. Haynes, of the Federal council's commission on race relations, is counseling with the local committee in planning the program of the conference. Dr. Frank O. Beck has been assigned the task of assembling data regarding race relations throughout the state in preparation for the discussions. Anyone who has any awareness of the tensions which have developed at times between the white and colored people, particularly since the great increase of colored population during the last ten years, will appreciate the importance of this conference. The Chicago committee is composed of Dr. John R. Nichols and Mr. Harold S. Prince, chairman and secretary, respectively, of the Chicago Church federation's commission on race relations, Rev. Harold M. Kingsley, Mrs. Mary Parsons, Dr. Frank O. Beck, Miss Isobel Lawson and Mr. Walter R. Mee.

\* \* \*

### And So Forth

The Woman's Christian Temperance union of Cook county celebrated the tenth anniversary of prohibition with a luncheon at the Morrison hotel on Jan. 16. "It's in the constitution and it's there to stay" was the refrain of an anthem which the celebrants united to sing. . . . Professor William F. Ogburn of the University of Chicago, and director of the social survey group recently appointed by President Hoover, declares, on the basis of a scientific and mathematical analysis of the last presidential vote, that prohibition was the dominantly decisive issue in the Smith-Hoover campaign. Prohibition, he asserts, was three times more decisive an issue than religion. . . . Rev. J. H. DeLacy celebrates the 20th anniversary of his pastorate at Thoburn Methodist church tomorrow.

C. T. HOLMAN.



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### United Religious Effort At Cornell

Cornell university now has a permanent religious staff which provides for the needs of students of all religious faiths. In December a Catholic priest, a rabbi and a Unitarian clergyman were added to the list of representatives of five Protestant groups, and the name of the organization was changed to the "Cornell united religious work." Ten men now constitute the

permanent religious staff. Prominent Cornell alumni form a board of directors and control the policies of the organization. These policies are administered by a cabinet of 30 students who represent all the faiths at the university. A council of 74 undergraduates carry on the work in the fraternities, dormitories and rooming houses. Chapel services continue as heretofore, but attendance is not compulsory. Since the founding of Cornell the Y's have been represented there.

principal movement discernible in the convention was the attempt of the mission to determine how rapidly the process of Filipinization should develop. The fate of two provincial hospitals and participation in one mission high school is involved just now. The convention went on record as favoring union with the United Evangelical church of the Philippines, and appointed a committee to talk with a similar committee from the United church regarding ways of effecting the realization of "Christ's prayer that they all may be one."

\* \* \*

### Women Protest Manila Vice Conditions

A rather amusing sequel followed the mass meeting in which a number of women's organizations voiced their protest against the putrid vice conditions which exist in Manila and near the army camp seven miles out. Of course there were instant reverberations in the assembly of the city officials. Several men rushed into print in condemnation of the meeting and charged the women with very unwomanly conduct in daring to talk about such matters. The amusing thing occurred when it became known that the women had not talked on mere rumors, but that they had collected facts which would stand the closest scrutiny. The acrobatic desperation with which several of the city fathers then reversed themselves, publicly apologized, and came out overnight as moral crusaders was simply amazing!

HAROLD E. FEY.

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### PHILIPPINE CORRESPONDENCE

(Continued from page 151)

#### Churches in Union Continue Former Mission Work

The Presbyterian mission, whose staff of 60 people is the largest of any Protestant group in the islands, held its annual meeting in Dumaguete, island of Negros, in early October. Although this mission is a member of the United Evangelical church, it still maintains its work in the provinces to which it was assigned years ago under the comity agreement of the Evangelical union, as do the other two missions involved in the merger. The early limitation of territory permits the missions to continue much of their old relationship in the territory assigned, although the churches are officially a part of the United Evangelical church.

\* \* \*

#### Disciples Favor Entering United Church

The Disciples mission spent Thanksgiving at Baguio, holding its 29th annual convention. Lying mile-high in the green crater of a volcano, long extinct, Baguio has been said by experienced travelers to have no equal for beauty on earth. The

The secular and religious press join in praising Dr. Willett's

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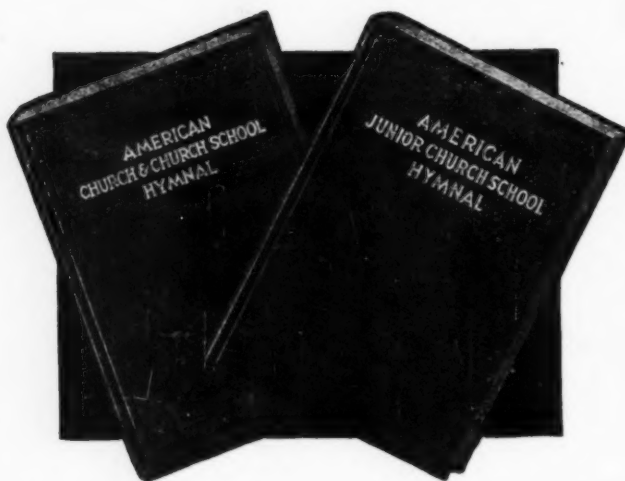
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